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THE FORCE BACK OF THE FLESH: Marden

NAUTILUS

MAGAZINE of NEW THOUGHT

Conserves your Energies

OCTOBER
1915

EDITED BY ELIZABETH TOWNE

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I still find NAUTILUS *a source of inspiration and think it grows better with age. More power to it!*—ETHELYN B. MORGAN, Rosemary Home, 78 Hendrie Ave., Detroit, Mich.

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Nautilus News.

By the Editors.

Home Again! Here we are home again after two wonderful months in the west. We had a perfectly glorious time everywhere, record audiences for my public lectures, and beyond-record classes when I delivered my Lessons in Los Angeles and in San Francisco, fine weather all the way, and the two expositions at San Diego and at San Francisco are beautiful beyond any words of tongue or pen to describe them. Don't miss them if you can possibly help it!

The money it costs you to visit those two expositions is money remarkably well invested in all-round education of soul and intellect. Never before in the history of the world was so much spiritual beauty expressed in architecture, color effect, and lighting effect, as are condensed at San Francisco and at San Diego this year. The *tout ensemble* is so beautiful that it almost makes the tears come.

And the two expositions are very different, too, so that seeing one exposition is not all of it. The very souls of countless men and women have unfurled their glories at the San Francisco exposition. The beauties at every turn and vista play upon one's emotions like the harmonies of heaven through the fabled "harp of a thousand strings." One didn't know one had so many varieties of soul harmony!

And at San Diego the beauties expressed in whiteness and in green growing things and flowers is like the peace that passeth understanding and touches the source of life itself.

Don't miss those expositions! I'll tell you more about them next month—if I can find space.

We arrived in Springfield last night (September 9), at six o'clock, and there was the managing editor and little Catherine Elizabeth to meet us, with the automobile. They looked so well and so happy, and little C. E. hugged us and kissed us so, and told us all the news about baby Helen and mamma, and the garden, and the musical kindergarten that is closed for the summer now, and how little Garrison will like it when he comes back from Portland, Oregon, and the little school opens again, and all. And New England never looked so gorgeously green and fruitful as it did all the way through the Berkshires from Albany, and on up the eight miles of Connecticut Valley from Springfield to Holyoke. And *home* never looked so homey and so clean and green and viney and bloomey and tree-shaded and *well* kept. And inside the house everything was so spic and span and a great bunch of roses bloomed on the living room table with a welcome home from the *Nautilus* staff "girls"—there are four new ones added to help with the ever increasing mails—and another great bunch of asters with another welcome home

(*Continued on Page 2.*)

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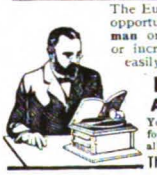
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Nautilus News

(*Continued from Page 1.*)

from the "managing editor and family," and more flowers everywhere from our own blooms, and two shining maids to shake hands and tell us they were glad that now they wouldn't be lonesome! And Nancy had turned the silk on my favorite pin cushion and washed the ribbon, and the curtains and rugs are all freshly cleaned, and the plate glass windows fresh polished. And Chester gave such good reports of the business, and Dr. Anna Howard Shaw is coming tonight to talk suffrage from the library steps and they want Jo and the automobile from 5.30 to 7 to carry the man with a megaphone to shout the news to all Holyoke (and they shall have 'em), and the twenty-two-day street car strike is ended today, and the corn crop is the greatest ever known, and oh, everything is lovely, and the goose hangs high. I never saw William so enthusiastic over home and everything, and we were both delighted.

Why Not Develop Your Other Resources?

Our special feature symposium for November *Nautilus* will contain four or five answers to this question, from as many different viewpoints: "Why Not Develop Your Other Resources?"

Sometimes we get what we want by working for something else! By getting interested in something else one releases the tension on his desire, and that gives desire opportunity to create the thing desired. So, if you are at the end of your resources why not develop your other resources? In this special symposium for November you can read these interesting stories of how other people have done it: Frances Ilsley was one of the prize winners in our competition, and she tells how she became "A Good Bad-Bill Collector," after she had exhausted her other resources; Amy H. Marvin tells how she did it, and how a friend of hers was protected by Spirit when he was waylaid by a thug; Lucius Frances Wing tells how the "Round Peg Gets Out of the Square Hole"; Mrs. F. G. Gardner tells how she got out of a rut that was leading straight to destruction; and Janet Thurber tells how he developed new resources.

You Can Carry The Gospel.

Blessings be upon our readers who help us to go into all the world and preach the gospel to every creature—by sending out those three-months' trial subscriptions to *Nautilus* with the Atkinson "History and Principles of New Thought" book, all for twenty-five cents.

Yes, if you would rather send my little Solar Plexus book instead of "History and Principles of New Thought," we will substitute it upon request.

By all means send in your orders for twenty-five cent trial subscriptions to *Nautilus* for your friends and acquaintances. Or for yourself, if you are new to our records.

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The order may be sent in by anyone, old or new to records, and the book may be sent to any address, but the three-months' subscription to *Nautilus* is a *trial* and must go to someone not on our records.

Nautilus is a great investment, not an expense! It pays dividends in proportion as it is USED. It ought to be in every home, school, library, business house in this land; not to mention every New Thought Center of every kind and description. What will *you* do toward New Thought extension work for 1915?

Good Things For November Nautilus.

In November *Nautilus* we shall have Lida Churchill's practical study of "The Force of Prayer," with a summary and mental exercise to help you in applying it. This is the third of her series on "Success Forces."

Then there will be a splendid article by our

(*Continued on Page 47.*)

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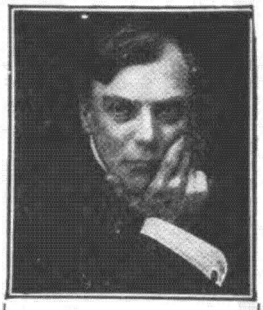
Just watch yourself the next time you get in a big hurry, or are worried or provoked about something. Notice how your Solar Plexus seems to just **curl up.** You feel "all tied up."

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THE NAUTILUS.

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THE NAUTILUS

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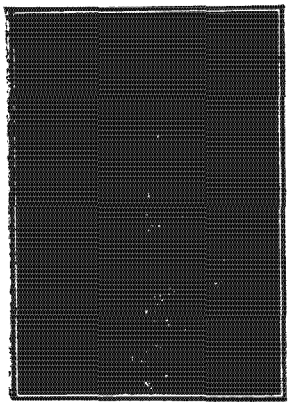
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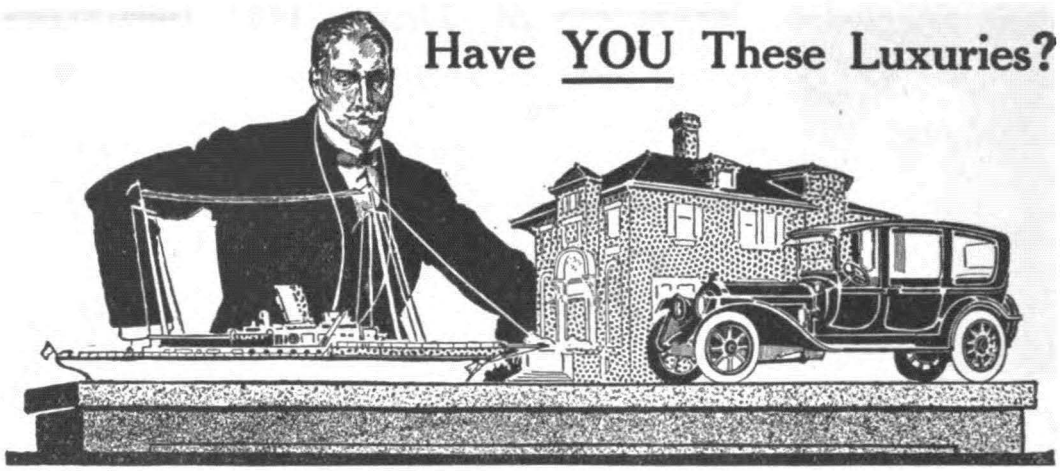
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Great men—successful men are born with no greater gifts than others. The secret of their achievements lies in the fact that they use their faculties instead of allowing them to become scotched and dormant.

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Look back upon your life. Once upon a time, no doubt, you weaved great dreams of what you were going to make of yourself. *Are they accomplished now?* Why are they not accomplished? Is it not because you lack a strong, powerful, dominating, inflexible WILL? You allowed *others* to control and influence you to their ends, instead of controlling others yourself. You let trifling daily occurrences everlastingly turn you from your purpose. Gradually—like so many of us—you allowed this God-given faculty of will to become lifeless within you. Dr. Haddock has a message for you—*a real message of emancipation from the blasting human curse of indecision and blind habit—a message which every man from 20 to 60 years old should get.*



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How to test your Will.
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Seven Principles of drill in Mental, Physical, Personal Power.
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How to develop a strong, keen gaze.
How to concentrate the eye upon what is before you—object, person, printed page, work.
How to become aware of Nerve Action.
How to keep the body well poised.
How to throw off Worry.
How to secure steady nerves.
How to train the Hand.
Difficulties in Mastering Harmful Habits.
Etc., etc., etc.
A complete list of contents would fill this page.

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"Build thee more stately mansions, oh my soul!
As the swift seasons roll!
Leave thy low-vaulted past,
Let each new temple nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!"
—Holmes' "The Chambered Nautilus."

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EDITORIALS
BY ELIZABETH TOWNE

A Study in Government.

OUR American government is called by some democratic, by others representative. Whether we ought to have a representative form of government *or* a purely democratic one, seems to be the question in many minds.

But that is not the question at all. We *have* representative government and we shall continue to have it: we shall continue to try to locate the best specialist in every public job, to run that job.

The question is not representative government *or* democracy, *but whose* representatives shall run our business for us? And the whole American people rises to answer: *our executives shall represent US or lose their jobs.*

How can we make our representatives represent US—all of us? How does a business man make his representative represent the good of the business? If *I* hired your stenographer and paid him "fees" for looking after my interests when I sent you an order, would he be looking after your business, or mine? And if you *had to* keep him, even when you knew he was looking out more for my interests than yours don't you think he would grow contemptuous of you and yet more regardful of my interests?—from whom came fat fees?

So your power to keep your representative working first, last and all the time for *you* (leaving kindness and personal charm out of consideration) lies wholly in your ability to fire him if he does not properly look out for your interests.

What is true in a business organization is true in any organization. The *owners* of the organization must have the right to fire the representative who grows dishonest or slothful in looking after his job.

The perfectly made government or organization is a democracy that can fire its representatives as easily as it can hire them. Such a democracy, knowing its power to fire, picks out its best specialists and puts all responsibility on

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Editorials

By ELIZABETH TOWNE

their shoulders. It is not afraid to trust them because its firing-power is quick-trigger; and it gives free rein to its representatives, with all responsibility, thus making conditions for the fullest expression of initiative and loyal service.

That is why the United States government is tending to democratic government and to centralization of power all at the same time. They are the two hands with which all the people can get their work done. And this is a case where the people on the right hand must know what the left hand representative doeth, and must reward him or fire him accordingly.

Responsibilities put upon the right man will evoke the best in him in the service of his fellows who gave him the office.

Provided his fellows are the ones who pay him or fire him according to his value.

That is why a real democracy organized to express and enforce its will can concentrate power in the hands of its representatives without fear of cheating itself or making men crooked.

That is why the International New Thought Alliance adopted a recall measure and then put added powers in the hands of its president: to unhamper the chief executive and evoke his best service to the organization. For the same reason it gave each vice-president all power in his own section of country. And to all its officers it gave specific powers and undivided responsibilities.

We shall watch the reorganized Alliance with interest; not in criticism, but in sympathy and faith, and with what work we can find time for.

The One Life in the Many

POPE summed up the New Thought idea of God in these words:

"The universe is one stupendous Whole
Whose body Nature is, and God the soul."

We believe in one omniscient, omnipresent, omnipotent God as the soul of all creation.

God is the spirit, and his "personality" is your personality and mine, and every man's.

Spirit has no personality, with form and limited functions.

God is SPIRIT, unlimited, unbounded, all present and all wise. The Bible teaches this. The church has not always taught it because the church is made by and for persons who see as through a glass darkly, and who dogmatize what they can only partially see. Every generation sees a little more clearly than the last, but the church always fights this new clear seeing—it has always excommunicated its leaders of thought and made its Galileos recant, until this age. The world is just beginning to put a premium on New Thought instead of throwing it into prison. The world is just waking up to the fact that man's education is an endless evolution; that God is the same yesterday, today, and forever, but that man's understanding of God is in process of evolution; the "God element" in the universe is the life of the universe.

Life "bloweth whither it listeth and thou canst hear the sound thereof, but thou canst not tell whence it cometh or whither it goeth." You can only see the results of the movements of life, which is God.

Life organizes things, or thoughts,

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Editorials

By ELIZABETH TOWNE

Every living form is an organization of infinitesimal living forms.

You could no more incorporate dead forms in a living organism than you could incorporate sand in the human body by sticking it on the outside with mucilage. Living forms are organizations of lesser living forms, all working together for the common good.

And don't you see what that portends? Humanity is on the spiritual or life side of the One Great Living Organism, in which the individual living forms are in process of recognizing their inter-dependence, their oneness. We are all members one of another, but we don't all know it yet.

The consequence is that those of us who do not know we are all One are eternally trying to gain happiness and health and success for ourselves in opposition to the Big One. Those of us who know we are all One and that every man's real interest is ours and our own real interest is in every other man's, those of us who are realizing this are putting in our best licks for the benefit of humanity at large as well as for ourselves, and we are trying to get rich by making the world rich, instead of getting rich by taking something away from the world. We are trying to get rich spiritually, mentally and physically by making the world rich spiritually, mentally and physically.

On the unseen side of humanity is the One Spirit working for the good of all. In proportion as the individual recognizes this he makes his at-one-ment and fulfills his chief end in being; the glorifying of the God of good and the enjoyment of good forever. Enjoyment crescendo and accelerando.

To the Ailing Medium.

AS LONG as you spend time and thought making a nonentity of yourself so that some disembodied spirit or other can wiggle you to suit himself, you will not be well.

God gave you yourself that you might develop it and use it, asking no leading except from the Spirit of God within your own heart. Any human being who gives up herself to the leadings of some disembodied spirit is on the straight road to disintegration and death. Let your disembodied spirits use their own bodies or go without.

See that you use your body and mind positively for good work, for human service. Don't trust to the stuff and nonsense that spirits tell you. They are unreliable. There are more liars among disembodied spirits than among those in the body, and they don't know a bit more after death than they did before. They are fooling you.

Or rather, you are fooling yourself by having anything to do with them.

▽ ▽ ▽

Our Controlling Thoughts.

DON'T permit yourself to be sensitive to disembodied spirits, nor sensitive to unpleasant things anywhere, nor sensitive to outside conditions, or weather, etc.

See that you let yourself be sensitive to the God that dwells in your own heart.

But be distinctly positive to influences which bring you unhappiness or inertia or unpleasant feelings or thoughts of any kind.

Take command of your own thoughts

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Editorials

By ELIZABETH TOWNE

and see that you *choose* only those thoughts which are good.

By denying and repudiating unpleasant thoughts you will find that in time they will disappear.

Thoughts are like persons—if you look out of the window and pay attention to every tramp that passes your window he will stop and begin to gaze at you and perhaps make faces at you or make threats at you. If you keep looking at him long enough he may after a time try to get into the house.

It is just so with unpleasant thoughts. But if you choose good thoughts, the good thoughts will come in and dwell with you.

You cannot always control thoughts, but you *can* always *choose* the good thoughts and deny the power of the unpleasant ones. Good thoughts are those that tend to love, joy, peace, long suffering, gentleness, meekness, goodness, faith, temperance, *and enjoyment of good work well done.* Unpleasant thoughts are those that tend to anger, malice, revenge, resentment, resistance, laziness, intemperance in any line, and unhappiness of all kinds.

Choose ye this minute what thought you will serve, good or evil.

And keep on choosing the good thought OF THIS MINUTE.

Life is a succession of opportunities to choose the good thought *THIS MINUTE.* And by and by the choosing of good thoughts gets to be a habit and then the good thoughts possess and control you without undue effort on your part.

▿ ▿ ▿

Equal Suffrage vs. Class Suffrage.

OH, WE have no republic in this country as yet! We have no democracy! We have only the ideal, and the women are working with might and main to bring about the very first necessity of democracy: Equal Suffrage.

If manhood suffrage is not class suffrage then I don't know what a class is. If excluding one-half of the people because they happen to wear petticoats instead of pants isn't the narrowest and silliest kind of class distinction then I don't know what class distinction is.

Women are intelligent, human beings and they demand all the rights of intelligent human beings, including the right to vote and to have their votes counted.

It is true that "no man ever thought of placing women in the same category with imbeciles and idiots." It is exactly because they did *not* think, that they placed women there.

And now that the women call attention to the imbecility of the whole proceeding some men try to clear their skirts by saying that "men never thought of placing women with the idiots and the children"—*but they propose to leave her there!*

And that is what a man calls argument. The heart of a woman could not devise so devious and crooked an argument.

▿

Why Unequal Suffrage?

WHEN the constitution of this country was framed men did not give women the vote for the simple reason that they never thought about the women at all—the women were at home taking care of the children and making their clothes and doing all the useful work of the world, while the men got together and smoked and talked and built the constitution. The women never demanded a vote at that time—

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Editorials

By ELIZABETH TOWNE

neither men nor women, in any country on earth, had any thought that women needed a vote. Why should they?—they were absolute rulers in their own homes. Every woman had the children and the house exactly where she wanted them. *And where she does not have them today.*

Today the men's political machine has come into the home and is playing havoc with it. And a large number—more than 8,000,000 women in this country—have had to go out of the home into the factories. In 1776 every woman in America was supported and represented by a husband or father; now 8,000,000 of them must support themselves and represent themselves in government if they are represented at all.

The men had no "motive" at all when they left women in the class with imbeciles and idiots—they simply forgot the women. And ever since then they have been growing the very bad habit of not considering the women at all. No, they "did not mean" to put women in the class with idiots and imbeciles, but they did it just the same. Now it is high time the men remembered that women are intelligent people and should have all human rights that are shared by men

The easy going men who say, "Oh, let the women have the vote; as soon as they get it they won't want it," are fooling themselves. The women want the vote and they propose to keep right after it until they get it.

▽

Women and the School Committee Elections.

MEN are mistaken in what they think is the reason that women do not all flock to the polls to vote for school committeemen. Women are very much interested in the "policy of the school board." But they know that under the present thimble rigging game that is worked by the politicians there is practically no choice between the candidates that are put up for office.

And the women are not the only ones—a large proportion of the men refrain from voting for school committeemen and for other small officials for the same reason.

As long as politics are loaded against the women, women will not trouble to go to the polls. Give us an honest vote and an honest counting of our votes and we will go to the polls in fully as large proportionate numbers as the men do. This is proved in every single Suffrage state.

▽ ▽ ▽

The Real War of the People.

WHAT, then, is to prevent every human being from having good work with good pay? Answer: The money sharks who corner money, and the land sharks who corner land. These two powers of special privilege own and control government. Here and in other countries.

The real war is the war of all the people for their rights to work, live and evolve; against the cornerers of money and of land. We are still warring for a government of the people, *for* all the people, *by* all the people.

Let us have single tax on land, whereby community made values shall go to the community, while the fruits of individual enterprise shall go to the individual who made them.

Let us have currency based on service rendered to society—which can

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Editorials

By ELEANOR TOWNE

never be cornered; instead of currency based on property—that is cornered and milked by the special privilege usurers.

Oh, that little "Money Talks" of Eleanor Baldwin's is the milk in the cocoanut.

By the way, a well educated young German lately from the Fatherland says that Eleanor Baldwin's system of money is now in actual use in Germany. Probably that is the reason Germany has no trouble in floating enormous war bonds and is taking care of her people. We need Germany's money kultur plus Eleanor Baldwin.

▿ ▿ ▿

How to Let Go.

LET irritability be to you a signal for retiring to the I AM of you. Go away and lie down. Relax *definitely* each separate part of you, body and mind. *Let go* all you don't want. *Let go* separately each thing you *do* want. See how heavy and inert and limp you can grow. Then close your eyes mentally and float out into space—away out into the midst of nothing. Float idly and *let* the God-power do with you as it will. Let it flow about you and through you and make you sweet and shining with Itself.

Now you can get up and go to work again, and you will *not* be irritable. Not for a long time. Every time you feel an inclination to crossness or fear go away again and float.

You may need to go away like this many times a day. It takes time. But it PAYS, 10,000 fold. And after a bit you will find yourself able to get quickly into the right attitude of mind and maintain it much longer at a time. You will find yourself attaining the power to *let go* almost instantly and without going away to lie down and make a business of it. You will find things go right instead of wrong, and you will be enabled to do far more work in a day, and do it more satisfactorily, *and with pleasure*. Life will grow sweet to you and to those around you, and you will begin to really *live*.

It is recorded of John Wesley that when he had a specially great amount of work to attend to in a day he spent a correspondingly longer time in prayer in the morning. He would say, "I have so much to do today that I cannot possibly get along on less than three hours for prayer and meditation." But our ordinary practice is directly opposed to this. The more we have to do, the less time we give ourselves in which to relax and *receive* the extra power we need for extra work. That is why "everything goes wrong."

But perhaps you are employed by others and cannot leave your work for the practice I have described. Then practice where you are. *Let go.* Work deliberately and try to keep up at the same time a slow, full, regular breathing—clear to the bottom of your lungs. Everytime you catch yourself hanging on, or hurrying, stop an instant, take a *very* slow breath and begin over again. Hurrying and straining of mind invariably express in short, shallow, irregular breathing. The repeated attempts to maintain deliberate, full breathing will help you *by sympathy* to think and work deliberately. Say over and over to yourself, "This one thing I do—this one thing I do." Say it slowly and rhythmically until it sings itself within you, as a phrase of music often sings itself, even though we are occupied with other things.

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Keep Going

By Ella Wheeler Wilcox

Is the goal distant, and troubled the road,
And the way long?
And heavy your load?
Then gird up your courage and say, "I am strong"
And keep going.

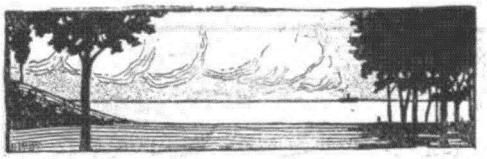
Is the work weary, and endless the grind
And petty the pay?
Then brace up your mind
And say, "Something better is coming my way"
And keep doing.

Is the drink bitter life pours in your cup—
Is the taste gall?
Then smile and look up
And say, "God is with me whatever befall"
And keep trusting.

Is the heart heavy with hope long deferred
And with prayers that seem vain?
Keep saying the word—
And that which you strive for you yet shall attain;
Keep praying.

Written for The Nautilus.

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SUCCESS FORCES

By

LIDA A. CHURCHILL

♥ ♥ ♥

No. II.

THE FORCE OF FAITH.

"WHERE there is no vision the people perish." This was the psalmist's way of saying that so far as the most desirable things are concerned the people remain, or become, static, stagnant, without adequate living, because they make no thought patterns or do not hold their matrix long enough in place for the Universal Substance, guided by Universal Intelligence, to fill it in and bring it into completed form.

Of course no one would make or hold a thought pattern if he did not believe that through some means this pattern would result in bringing into form his heart's desire. Every one who has a heart's desire, and very few have not, trust, or at least very strongly hope, in something or some one to bring it into fulfillment. The Old Thought taught that success forces were "pull," competition, clever scheming—by no means always honest but regarded as "hard-headed business sense"—application which was often ruinous to recreation, health and all home enjoyment.

Like produces like. It is an axiom that one must have success if he works with the forces that produce it. It is equally true that he must have the *quality* of success, and *that quality only*, which the forces he employs will secure. Men no more insure genuine, dyed-in-the-wool success, through whose warp there runs the glinting threads of happiness, uplift, joy, from Old Thought methods than they gather grapes from thorns. It is as true of forces as of men that "by their fruits ye shall know them."

Anything which "pull" gives a man it can push away from him, anything which is won by competition may be lost by a superior competitor. Anything gained at the expense of health and happiness may be forfeited when strength is no longer there to grapple or joy to encourage. The millionaire who gained wealth, dyspepsia and *locomotor ataxia* at the same time; the man who in his gold-gathering wounded his soul, and with it his body, unto death; the financier who with all his getting got that which made his money valueless, all were working with forces that are brittle, insecure, not to be depended upon to bring success of any kind, and *certain* not to bring the kind desired. The Old Thought methods are not only uncertain, but carried to the limit which they often are, they seriously cripple the "life that is more than meat," and the body which "is more than raiment."

"Why spend ye your money for that which is not bread, and your labor for that which satisfieth not?" Why, indeed! Especially when you may have the worth of your money and those things which do satisfy at none of the heart-racking cost and health-destroying price demanded by the Old Thought methods for gaining misnamed success, and which when they have yielded their best results leave our

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slums swarming with hungry, half-clothed, ignorant masses, multiplied thousands of our workers dependent upon the will of tens of capitalists, a population where a happy face is a thing to call forth remark and a contented mind a cause for wonderment! The New Thought calls out with the Christ, "Turn ye, turn ye, why will ye die?" "Behold," it says, "I show you a more excellent way." This way is new only in the sense that it has so long lain fallow, for so many years has been made so little use of.

He who is to work according to the science of real success will not trust in man except as a chosen instrument to carry out decrees already made, but *will trust in the Lord.*

Mark you, he will *actually* have faith in God, or in that which some men call the First Cause or the Universal Intelligence or the Universal Abundance, as the Prime Mover in his game of life. He will take his success pattern to Him, day after day stand before Him face-to-face in spirit, and day after day state his wish to have his matrix filled in as definitely as the Old Thought disciple would state his desires to the man with "pull."

"I trusted the Lord till the breechen broke," said an old lady speaking of an occurrence in which she and a runaway horse were the actors. Recently a young man said to a mental worker, "I've been mighty near becoming a convert to your doctrine that one may have what he wants, for I was sure I was going to get a position that I've been after for years. But now I may as well hang up my fiddle, for the man who could have got me in has gone West and isn't expected back for months. It'll be filled before he returns."

"Where is your God?" asked the lady. "Has *He* gone West, too? There is a sure way of obtaining that position or a better one. Go in your mind to that office every morning. Hang up your coat and hat there. Seat yourself at the desk you wish to use. Go through the duties so far as you know them. Keep your picture clear and strong, talk to no human being about it, but every day become *absolutely still in body and mind,* talk to God about it as intimately and sensibly as you would to the man who has gone West, and trust Him as you would that man. Try this faithfully for a month and see what comes of it."

In less than three weeks from the time of this conversation the young man bounded into the lady's office. "It worked," he exclaimed exultantly. "It worked like magic. A fellow that's held a position for years in the place I spoke of has been offered a better paying one, and without my saying a word to him he recommended me to take his desk. I'll get a better job and a higher salary than I ever could have expected."

Like the old lady this man had been really trusting in "breechen" force, which with him took the form of "pull," instead of in God.

"Trust in the Lord, wait patiently for Him, and *He shall bring it to pass.*" Is it a provable thing that if one really trusts in the Lord, waits patiently for Him, in the meantime following the leadings which come to him in all ways, that He, the Lord, will "bring it to pass," whether "it" means a position, money, fame, love, a new gown or a new life—anything which represents the *heart's desire?* Yes, for if a thing has been demonstrated once, and *only* once, it is a provable thing, and here and there,—far more frequently since New Thought gave out its message—one has *actually put this declaration to the*

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test and has never been disappointed.

Why has he never been disappointed? Because he has impressed his desire upon a *real substance* with *real intelligence* which is as sensitive as mercury in a tube, which the pressure of a finger on the glass will raise or lower, and which, as is declared by the Master and metaphysical science and proved by physical science—as we shall see later—*is obliged by its own law of action,* to give him his heart's desire, to bring it, whatever "it" may be, to pass.

SUMMARY AND EXERCISE.

Every one has a heart's desire and trusts to some one or something to bring it to pass. The Old Thought taught that success forces were "pull," competition and clever scheming. From these methods men no more insure genuine success than they gather grapes from thorns. It is as true of forces as of men that "by their fruits ye shall know them." Anything which "pull" gives a man it can push away from him, anything which is gained by competition may be lost by a superior competitor. The New Thought says, "Behold, I show you a more excellent way." He who works with the science of real success will *actually* have faith in *God* and will take his success pattern to Him every day to have it filled in, and will state his wish to Him as definitely as the Old Thought disciple stated his desires to the man with "pull." "It is a provable thing that if one really trusts in the Lord, waits patiently for Him, in the meantime following the leadings in all ways that come to him, that He, the Lord, will bring it—whether "it" means position, money, fame, love, anything which is the heart's desire—to pass.

Say in the Silence:

(*Continued on Page 60.*)

THE MYSTERY: G(O)OD!

BY IRVEN

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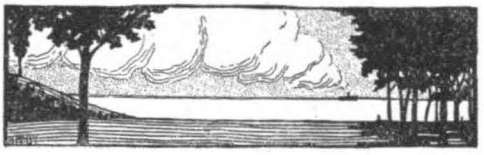
HOW wonderful! How great this life of ours,
When Love outreads it from a golden scroll
Tinctured with rose like veins of Humanhood.
How marvelous the beauty that endowers
Its every atom 'till we see unroll
The mystery—God! And know it is our good.

How we are thrilled by all the unused powers
That lie in wait for us and our control,
And are as feebly known or understood
As untried wings of butterfly, whose hours
Of wormhood are outgrown. A mighty goal
Lies just before earth's waking manhood.

What tho' the shrouding joy of ignorance lowers?
An urge in us as true as star to pole,
Passions us on and may not be withstood.
What though we gather weeds among the flowers
That grow beside our pathway? Our sure soul
At end discards the false with lustihood.

Say sorrow pours on us its cleansing showers,
And woe and pain have wrested heavy toll,
Look back and measure. In all likelihood
They strengthen us to reach some height that towers
Above us; which we climbed to find the whole
We coveted; our perfect Brotherhood.

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THE FORCE BACK OF THE FLESH

By

Orison Swett Marden

▽ ▽ ▽

"JE LE pansé et Dieu le guérit" (I dressed it [the wound] and God healed it), was written by Ambroise Paré on the walls of the Ecole de Médicine at Paris.

Only the Creator of the original tissues of our body can restore these tissues when diseased or destroyed. The power that created us is the same power that makes us over new every night during sleep. It is the same power that is constantly recreating every cell in the body.

No friend was ever so unselfish, so true to us as is this great healing, beneficent life principle, this mysterious power which created us and which maintains us, and we find that we are supported, sustained, in proportion to our conscious oneness with it.

The consciousness that we are one with the Infinite Source of all things; that there is no separation between us and the power that made us and sustains us every second of our existence is a perpetual health current which can heal all diseases and maintain us in perfect health. If we could constantly live in this consciousness nothing could injure or harm us; nothing could disturb our physical and mental harmony. It is the secret of all human blessedness. If that mind was always in us which was in Christ, that is, the mind that gives health, peace and happiness, the thought that gives harmony, truth, and beauty, we should never know discord of any kind because we should never transgress the laws of our physical or mental being.

It was his conscious unity with the Creator that made Lincoln such a power for good in the world, and that sustained and upheld him physically and mentally during the awful strain of the dark years of the Civil War. It was not merely what was in his brain; it was the mighty principle behind the man that illuminated that brain. It was the invisible force back of the flesh that strengthened him in his championship of human freedom.

Lincoln was conscious all through his life that there was something inside of him, something back of him which was more than human, a power which carried divine authority, and that if he disobeyed it he would instantly be robbed of his power and peace of mind. He felt that truth and justice were speaking through him; that he was simply a medium of the Divine Power that created him, and to whose guidance he ever intrusted himself.

The one great mind which pervades the universe originates every flower pattern, every tree, every animal, every living thing. It is through this same mind, the force back of the flesh, that we build health, happiness, prosperity, everything which goes to make up a perfectly poised, beautiful, successful life.

If man could only completely harmonize with the force back of the flesh, that Divine Principle within us which never dies, which is never sick and never sins, he could reach his greatest efficiency, his highest state of blessedness.

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We are all conscious that there is something in us that makes for wholeness, completeness, which is ever trying to keep us up to the health ideal within; which is ever tending to restore us to the ideals which we may have lost in our groping in the dark of ignorance or dissipation. How quickly this healing, renewing, recreating something within us tries to bring us back to the normal again, no matter how we may have been injured, whether by an accident, by disregarding the laws of health, or by dissipation.

Health, longevity, efficiency and happiness all very largely depend upon what we call nerve tone. This in turn is very largely dependent upon the mental attitude. Whatever causes mental depression, discomfort or discord; whatever tends to exhaust the force in the cells of the brain and nervous system generally, such as fear, anxiety, anger, hatred, worry, tends to lower the vitality of the whole body. It uses up its resisting power, it exhausts the physical energy and, as a consequence cuts down by a large percentage the efficiency of the whole mental and physical machinery.

We are beginning to find that our health is as dependent upon the quality of our thought as upon the quality of our food. Upon the degree in which we maintain our unity with the Divine Principle or force back of the flesh will our physical and mental vigor depend. Right thinking is a fundamental part of right living, healthful living. We might fulfill all the physical laws of hygiene, yet if our mind was not in unison with the mind of the Creator, we could not be healthy, whole, happy.

Even though, for example, we should have a perfectly scientific diet and take it in a most healthful manner the result would be seriously modified by our mental condition.

One's life philosophy, one's religion, also has a marked influence upon the health. People who have no steady faith in a Divine Being, no satisfying assurance of life after death, or those who live in constant terror of death and the hereafter are not as normal, as wholesome, nor as healthy as those who are buttressed by a great faith which kills all their doubts and fears, and brings them into close communion with their Maker. A hopeful, cheerful, optimistic outlook upon life, a firm belief in an Infinite Intelligence which will ultimately bring every human being to perfection has a tremendously helpful influence upon the physiological and chemical processes of the body.

Physicians are rapidly discovering that we are mental creatures, that mind is the origin and the basis of everything; that the body is merely an objectified expression of mind, and that harmony or discord, health or disease depend upon the condition of the mind.

In diagnosing diseases physicians now inquire into the mental conditions which might possibly have induced the disorder. "Have you worried about anything?" "Have you had any special trouble of late?" "Is your mind disturbed about anything?" "Do you sleep well?" "Are you worried over business affairs?" "Has anything been especially disturbing you of late?" The answers to such questions as these are of vital importance in the correct diagnosis of a case.

Nothing is better established in medicine than the fact that mental depressions, disorders, caused by fear, worry, shock, or the explosive passions, jealousy, envy, hatred, produce correspondingly bodily disorders. During great business depressions, financial panics,

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for instance, it has been noticed that there is a very great increase in certain diseases, especially of the kidneys, the stomach, the digestive organs, the liver, the heart, and the brain. These organs are peculiarly sensitive to the mental attitude. They respond very quickly to harmony or discord. A happy state of mind means a healthy liver, healthy digestive organs, healthy kidneys. Unhappiness, mental disturbances, mental discord, or depression, on the other hand, are accompanied by corresponding trouble in the bodily organs.

A London hospital physician tells us that he has watched tuberculosis spring into terrible activity in persons who are mentally depressed. His statement is verified by the very large percentage of insane patients who die of tuberculosis. It is also well known that the bones of the mentally deranged become so very brittle as the result of the impairment of the bone cells from their mental depression that they are very easily fractured. It is not unusual to find broken ribs or limbs caused by the slightest restraint in the case of those who are at all violent.

A homeopathic physician tells of a case of chronic facial neuralgia in which the sufferer remained free from attacks for sixteen months, but that after the shock of seeing a fellow workman killed by a falling board, the neuralgia became worse than ever. He declares that a fit of anger will bring on neuralgia. A noted Edinburgh practitioner says that mental anxiety, strain, worry, depressing influences of all kinds, disposes to the development of a new growth, such as causes diseases of the brain. Dr. Goodall, a well-known English physician says: "Worry, when added to other unfavorable conditions, is one of the most common causes of general paralysis."

There is authentic evidence that shock, anxiety or severe mental strain have followed the presence of anemia which has run to a fatal issue. Many noted medical men have reported cases of severe jaundice brought on by the fear of an approaching examination by the physician, especially where there was great terror of the discovery of some fatal disease. Physicians are agreed that fearful expectation of the development of some fatal disease predisposes to such disease, as in the case of smallpox, scarlet fever, influenza, and especially brain troubles, as in fear of hereditary insanity.

It is well known that the lowering of the vitality of the stomach through constant mental trouble will, after a while, develop cancer, ulcer, or other stomach troubles. According to a London hospital physician, if one inquires into the history of many cases of cancer of the stomach and intestines, he will find that despair, anxiety, and prolonged worry have most certainly led to the onslaught of this malignant disease. This physician says that irritable hearts are often actually enlarged by worry, anxiety, fear, and that the lessened vitality of that organ due to mental depression permits disease microbes to gain a ready foothold.

Whatever impairs the mental power, the brain cells, impairs the cell life all through the body. All vicious emotions, worry, fear, chronic anxiety, jealousy, hatred, revenge, so poison the cells of the nervous system as to seriously interfere with and impair the processes on all the bodily organs. Their functions are impaired, their vitality depleted. And just here is the origin of disease; in the impaired cell life, the persistent lowering of the vitality of the individual cells, the cutting off of nutrition, the lessening of the disease resist-

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ing power of the cells. The disease germs which are lurking in the body take advantage of this lowered vitality, and become active. They thrive upon the poisons, the broken down tissues that are impaired by vicious thoughts and emotions; and when the resisting power of the body becomes very low these germs increase tremendously and play terrible havoc, as illustrated in fever and inflammation of the various organs, bilious attacks, gout, rheumatism, neuralgia, and all sorts of diseases.

As there is a certain amount of intelligence in the cells of every part of the body, and as all of the cells which compose the body are so closely related, so intimately tied together, that whatever affects one affects all, we can easily see how anything that affects the brain cells would be instantly communicated to every part of the body. As a matter of fact, there are departments of the brain presiding over and corresponding with every organ and every part of the body, and when any of these centers is disturbed by sympathy the discord is communicated to a corresponding portion of the body. When a certain brain center is diseased, for instance, or is affected by the pressure of some abnormal growth, or some injury to the skull, there is a corresponding loss of physical function. It may be a loss of speech, a loss of memory, or some other faculty or power.

It is now well known that paralysis is often caused by defective nerve centers which prevent the proper transmission of the vitalizing nerve impulses. When these nerve cells are so affected the muscles to which they run often begin to waste away because they are not revitalized by the perpetual nerve impulses which carry life force and vigor.

Worry is very insidious, and it spreads over the brain like a leaven. The constant dwelling upon any idea which practically becomes an obsession tends to destroy the mental balance; but to perpetually dwell upon a vicious idea, a worry, hatred, or revenge idea, often ruins the brain cells beyond repair so that the individual never becomes normal again. A perpetual, never-lost idea would ultimately ruin the brain of a Napoleon or a Webster. The brain is really the nutritive center of life and whatever disturbs it disturbs the nutrition of the body by impairing digestion, because the gastric fluids become poor, deficient, and so affect the assimilation of food. The transformation of the nutriment into the various tissues is imperfect, and consequently the brain cells and all others will be imperfect, and of course will perform correspondingly imperfect functions.

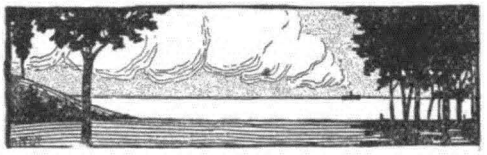
Now, if, as many scientists believe, every cell in the body has more or less intelligence, and thoughts are a resultant not only of the action of the brain cells, but of that of all of the cells in the body, then we can readily see that thinking health into any organs whose cells are beginning to become diseased would naturally tend to restore them to their normal condition. Indeed, the fact is now too well established to need confirmation that multitudes of people have been cured of various disorders and diseases through mental influence; and also that this is really the secret of the benefit received at noted watering places, and other health resorts. In other words, that the mental influence of the expectation of a cure is more potent than the waters or the other medicines, remedies and treatment.

(*To be Concluded.*)

COMPULSION repels, impulsion impels.

—*Purinton.*

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THE LARGER OUTLOOK

By

Cora Linn Daniels

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ONE of the greatest things of all for which to humbly and gratefully thank God, is the largeness of one's outlook. It is saving. It means so much. To have a large outlook on time, for instance! How it sets up a standard of living, not so much for now as for the future, for eternity. When one comprehends that by natural law *everything* is a growth, an evolvement, a progress toward something else, one sees the futility of trying so hard to hurry things too much and understands that too great precipitance is inharmony and of itself, "stops the procession."

We are so impatient for results. We want answers to our letters as soon as they are written. We do not wish to take into consideration the inevitable inertia of things, people and circumstances. To us our affair seems the most important, although to others, other affairs may seem far more important. The vital thing to us may be the matter of detail to them. Time alone can regulate, yet we try to put time forward and thrust our clumsy fingers into the sweetly unfolding rosebud, forcing it apart. Time seems so slow when we wait for a train, even if we know the exact minute it is to be expected. We chafe to think it will not arrive seven minutes earlier. Telegrams are not swift enough to satisfy the person who lives in the narrow outlook on time. Space has practically been annihilated between New York and Boston, but if we stand at the telephone exactly two minutes before we can "get" the voice of a friend, we are disgruntled.

All this leads to physical and mental degeneration. Impatience, rattled nerves, disorganized cells, inharmonious relation with persons, disastrous bodily reactions, worse brain impressions, self-pity and deterioration of power. Let time work out your wish or plan in its own way. Trust as if it all depended upon God, work as if it all depended upon you, and then let go. Give time a chance. Launch your idea and then let it sail. You might as well blow against a gale as to try to "make" time serve you in any but its own way. The whole machinery of the universe is set to a law of order, a certain order, a definite order, and that order will be preserved and go on whether you live or die. People will respond to your desires according to *their* natures, not yours.

Things will respond to your shaping precisely according to the actual wisdom and energy that you put into the shaping, and it will take exactly so much time to mould either people, things or events. So, trust time. Time if inexorable, is accurate and may be utterly depended upon. Responding to whatever is put forth, will come back the result, let it be what it may, and to wait in the surety of the knowledge is to be certain of inward peace. Thus we can seek an asylum in the larger outlook on time, being willing to allow the forces,

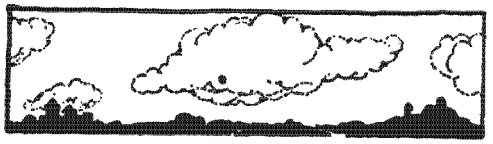
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visible and invisible, which continually mould and remould events to work unhampered, thereby gaining for us an equanimity which encourages, while if it be disappointed, consoles.

The work of the world in this civilized age is so complex, so complicated, that a large outlook on time has become positively essential. We require for our daily living, for just the existence of one day, the time results which added together would be astonishing. In our food alone think of the people who have been employed so many minutes, or hours or days to bring to your egg a dash of pepper! Think of the process of growing it, picking it, drying it, grinding it, packing it, shipping it, freighting it, unpacking it, sending it inland, more unpacking, putting on shelves, selling it, wrapping it, delivering it, getting it into the pepper box, and at last, sprinkling it on your egg Twenty or thirty grains of pepper and all these energies let loose to produce them. If for so simple a thing as that, many people, animals, ships, trains and machines have been employed, can you possibly conceive of how much time went into it all? Yet, inevitable as the morning appearance of the sun and the daylight that so certainly dispels the darkness, the law of order, cause and effect has, without your thinking anything about it, been working, working for your benefit and satisfaction. Such is the silent beneficence of God in His arrangement about time. In all the desires of life there is a way of apprehending the necessity of law. When we do apprehend we become willing to wait, satisfied and secure.

IN Essentials, Unity;
In Non-Essentials, Liberty;
In all Things, Charity.

—*Abraham Lincoln.*



FOUR STEPS TO SUCCESS

BY

PAUL ELLSWORTH

▽ ▽ ▽

PART II.

HAVING found your work and begun to master its technique, the third step is to apply the modern doctrine of efficiency to your way of working, studying, etc. You must learn to make every pound of energy expended do its share of work, and this means that you must eliminate friction, lost motion, etc. The best time to study your efficiency is at night. Set aside half an hour every evening for reviewing the work accomplished during the day. Decide whether or not the day has been satisfactory. Have you accomplished all that you should have done, and have you accomplished it by a reasonable expenditure of effort? If you haven't, find out why. Review your work in detail, with your consciousness open to ideas from the Universal Idea Center, and you will find things suddenly assuming a new appearance. You will see ways in which you could have done your work more effectively; you will see where things done can be amended to good advantage.

You will find it well in connection with this nightly review to make out what may be called an "Efficiency

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Schedule," detailing the things upon which you are particularly apt to fail. Put in such physical details as mastication, if this is one of your weak places, and consider honestly each evening whether you have done the square thing by yourself in this respect. And include such adjustments as order, and punctuality and enthusiasm, if you need to. You can put down the items of this list on the back of a business card.

Following this time of review, plan next morning's work as far as possible. It is important for you to be able to get started without delay, for your energy is increasing then rather than diminishing. In planning in detail the day's work, it will be advisable for you to use a couple of lists of things to be done; one an "immediate list," whose items must be seen to without delay; the other a "future list" to be taken up later. Look over both lists every evening, check off the things accomplished, and notice those which are becoming pressing.

Let me assure you that this habit of taking your business home with you and devoting to it a little attention every night will not give you brain fever or nervous prostration. Men do not work themselves to death—Bright's disease and arteriosclerosis and the other organic breakdowns to which the workers of the world are particularly subject result from a combination of emotional causes. They are caused by short circuits in the emotions, from lust and worry and anger, combined usually with wrong eating and muscular stagnation. Scientifically directed work hurts no man, even though it be vigorous and long continued.

The fourth step is to master your moods, to harness enthusiasm and magnetism to your work. The wrong use of your moods is corrosive and degenerating. The right use is constructive and perfecting. The energy conserved by cutting off false modes of expression can and should be transmuted into enthusiasm in work and in the right kind of play. It is useless to try to inhibit, or dam up, energy. It is bound to break through, often with disastrous results.

And so you must hitch your emotions to your work. The steps you have already taken in mastering your profession will tend toward this end,—joy in work and enthusiasm for it naturally result from working intelligently, of studying each step and making it effective. Your mental attitude is important also. Determine to put yourself into whatever you do, to be honest enough to omit anything which you are not willing to do, "right up to the handle." And physical attitude has a bearing on this subject of enthusiasm. If you feel yourself getting into the dumps, stand up, throw up your head and double your arms as if you were trying to show some one your biceps. Walk up and down and breathe deeply. A positive condition of mind naturally accompanies a positive attitude of body.

Another aid in applying this enthusiasm-energy lies in diversifying your

(Continued on Page 60.)

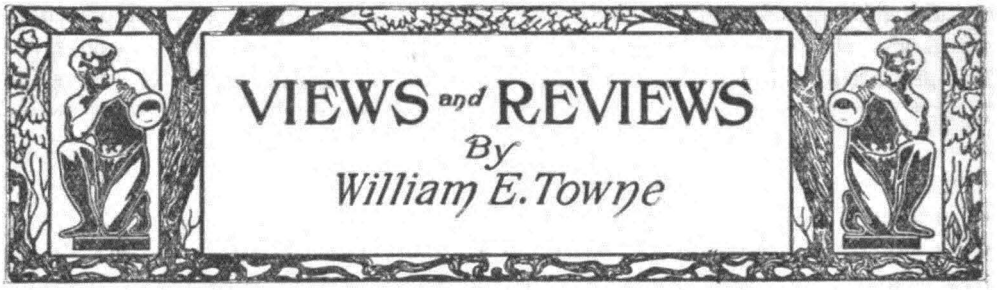
AUTUMN NOTES

By Rose De Vaux-Royer

▾ ▿ ▿

RED-TURRETED the trees stand in the wood
Fair goldenrod and asters fringe the hill;
Black wasps are buzzing 'bout the cornices
Of barns, and nesting in the rafter-sill.
The apples lie low dropping to the ground;
The grapes cling clustering to the garden wall,
And ripened nuts are falling all around;
September sounds the note of Fall!

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What the Abolishment of Vodka is Doing in Russia.

Perhaps, like myself, you have read the newspaper reports of the wonderful results of the abolishment of vodka in Russia, and wondered to what extent they were true.

While we were in San Francisco we had a delightful visit one afternoon with a family where the married daughter has lived in Russia for several years. Her husband is an American mining engineer who has charge of a large Russian copper mine. In one of his recent letters to his wife's family, he spoke of the effect of the abolishment of vodka upon the men he employed in the mine. At the beginning of the war there were 2,500 men working in the mine. Shortly afterward 1,000 of them were called to the army. Then followed the order abolishing vodka. Today the 1,500 men remaining are doing *more work* than the 2,500 did under the old conditions, working the same number of hours per day. Of course it is unnecessary to add that the effect upon the men themselves is no less remarkable.

Getting Results.

Every great achievement represents the embodiment of right thinking, of constructive thinking.

Most of us can see the truth of this proposition quite clearly, and yet in our every-day lives we act as if each achievement was the result of a chance. We make little sustained effort in the direction of purposeful, constructive thought. We are not true to the law of life as we understand it. Our thoughts are allowed to drift as they please. How, then, can we expect great results?

Results in New Thought come just as they do in any other department of life, i. e., by continued, intelligent, constructive effort.

We believe in the unity of all life. This belief constitutes the basis for the inspiration and hope and faith which are prominent factors in New Thought. Believing in this unity of life we ought to express more good will towards all with whom we come in contact. We ought to constructively apply our belief in our dealings with others. We ought to think less of the desires of the mortal mind self and make a constructive effort to train ourselves to see each relationship in life in the larger sense of unity.

Results are a by-product of right relationship with the all, with the One Life. We must first have this basis of right thought and action before we can achieve lasting results in the way of health, peace and happiness and fill to the fullest our individual place in the world.

Ill health is often due to a too intense selfishness, to some habit of thought which cuts us off from the whole. The remedy, under such circumstances, is to forget the personal self by getting interested in others and their problems, and in doing well one's work; for work well done in a spirit of good will, ex-

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VIEWS and REVIEWS BY WILLIAM E. TOWNE

pands the consciousness of self and helps to bring to the understanding a fuller sense of unity with others. Seek to *let* your soul expand into a fuller consciousness of unity and better health will often be a result.

Indeed, the basis of all New Thought healing is consciousness of unity with the One Life. We affirm our right to health because of this oneness. This being true, we should try by constructive thought and action to express this faith in the common everyday acts of our lives. To believe in unity and yet always act from a personal and selfish viewpoint will not produce the desired results.

In all constructive thinking and acting habit plays an all-important part. Under our present methods of training in home and school it is very easy to form negative thought habits. We get accustomed to allowing our thoughts to drift at will. More often than not our thinking is negative or positively destructive. Only occasionally is it steadily constructive—the kind that brings results.

Constructive thinking is not to be acquired so much by a great effort of will as by *remembering the ideal.* Get the mind filled with the *desire* to think constructively. Be true to this ideal. Concentrate your attention upon it. *Let* the ideal of unity express itself through you in this constructive thought. Remember that you, as a part of the One Life, should *let* this Life find expression through you in constructive thinking. The negative thoughts, the destructive thoughts, the fear thoughts, are an expression of the mortal mind self, the limited, finite self, and not of the One Divine Life. These thoughts express a negation of truth—not Divine Law but man's ignorant ideas about the law.

When you are called upon to make a decision, test your proposed decision by your ideal of constructive thought and your desire to express the law of unity. Ask yourself if you are making this decision in harmony with your understanding of unity; if your proposed decision will tend toward *construction,* directly or indirectly, toward building something good.

Any effort to express constructively in daily life your higher ideals will bring a rich by-product of results. By patient, constructive application of your thoughts in harmony with your ideals you build them into your character and they become a permanent part of your conscious self.

More Confidence in Life.

"We lie in the lap of an immense intelligence," said Emerson.

If we think of ourselves as expressions of this One intelligence rather than as isolated individuals, it will help us to vibrate with peace and confidence and power instead of with fear and anxiety.

So long as we desire to relate ourselves to the One Life in such a way that it will find fullest expression through us, so long as we desire that our individual will shall be aligned with universal will, we shall find peace and confidence, becoming more and more a part of our every day life and we shall also find that anxiety and worry play a correspondingly smaller part in our scheme of things. We thus develop more confidence in life.

By anxiety we break our connection with the One Life and cut ourselves off from our own good. The brain that is

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VIEWS and REVIEWS BY WILLIAM E. TOWNE

wracked with worry is in no condition to receive the enlightenment of intuition or to realize its oneness with the all.

Worry hypnotizes the consciousness until everything else is driven out, but the one subject. This depletes confidence to the last degree and causes the individual to lose his natural consciousness of power sufficient for his needs. The consciousness becomes so intensely individualized under the influence of fear and worry that it is cut off from its normal relation to the whole. It limits itself to its own ideal of weakness.

When we awaken to the truth that our own thoughts open or shut the gates of good, and that our ideas of worry are only our limited, personal, finite ideas, and not based upon truth, when we realize that only our own mental attitude stands between us and an ever fuller realization of our unity with the One, the Source of Life, Power and Intelligence, we shall begin to build confidence and peace in place of fear and anxiety.

The Exposition Beautiful.

If I were asked what impressed me above all else at the San Francisco Exposition I shoud answer, "The beauty of the buildings and their wonderful architecture."

I may forget most of the things I saw at the Exposition, but the impression made upon my mind by the soft oriental coloring, the massive pillars and arches, the immense dome of Horticultural Palace, the Tower of Jewels, glittering in the sunlight or with its top wreathed in the mists which in the late afternoon often floated in from the bay, the wondrously beautiful courts, each planned according to a special idea, and the marvellous fountains—this impression will abide with me.

The Massachusetts State Building is very advantageously located at the head of the Avenue of Nations. The building was modelled after the old State House in Boston, and its gilded dome is a conspicuous landmark. On two delightful occasions Elizabeth and I ate luncheon on the balcony where we could get a fine view of the blue water of the bay and watch the many ships come and go.

The foreign buildings and exhibits were almost equal to a trip abroad. For instance one could visit the Mexican Village on the Zone, and see the various handicrafts of the Mexicans in full operation. There was an artist in onyx whose work was marvelous. With a saw, hammer and one or two crude tools he fashioned from the rough rock beautifully polished jewel boxes and elaborate candlesticks for altar use. His wife did most of the polishing, using the fine onyx dust from his saw, and a cloth. In the rear was a restaurant where two dark-skinned women who looked like direct descendants of the Aztecs cooked all kinds of Mexican dishes which were served by pretty dark-eyed girls evidently of Spanish descent. We sampled their coffee and tortillas. The latter were flat, thin pancakes, made from corn and served piping hot. They were the color of a hornet's nest, and looked about as palatable, though when we tasted them they were far from unpleasant. Elizabeth also sampled a Mexican dessert made from pear and seasoned with cinnamon. The waitress told us it was cooked all day at very low temperature. We asked her what she believed to be the real cause of all the trouble in Mexico, and she seemed to attribute it

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VIEWS and REVIEWS BY WILLIAM E. TOWNE

to a lack of education on the part of the people and the self-seeking of a few leaders.

Another remarkable attraction on the Zone was the reproduction of the Panama Canal. This covered several acres. You took your seat on an enormous revolving platform and rode completely around the exhibit. At each chair was a phonograph tube. You put the nobs in your ears and as you rode around a phonograph running automatically in a central office gave you a complete description of each feature at the exact moment you were passing it, besides a general lecture on the building of the canal. As a mechanical achievement this attraction was wonderful. The phonographic machinery had to be adapted for the special use to which it was put in this attraction and it all worked automatically.

In the Italian building were rare treasures of art and handicraft. Beautifully carved furniture and statuary, rare lace, hand-made jewelry. In all these the Italians excel. Their main exhibits of statuary were in the Manufacturers' Palace. Here reproductions of some of their choice pieces had been sold scores of times.

In one line, at least, the Japanese held supremacy over all the other exhibits. This was in their wonderful silk embroidered pictures. These were more beautiful and realistic than any oil painting. We saw two screens (price $2,400 each), that were especially remarkable. One represented a tiger and tigress, nearly life size, and in their natural coloring. The other reproduced ocean waves with marvelous realism and perfection of detail. I believe both these screens were awarded gold medals by the Exposition officials.

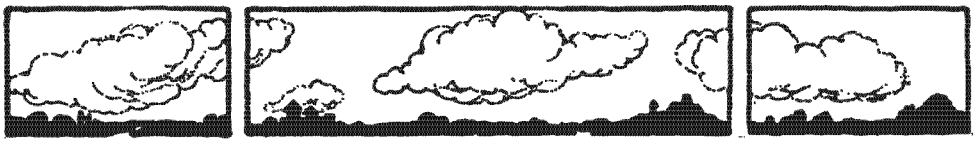
One afternoon I listened to part of an interesting lecture on Japan. The audience was reminded that ninety-eight per cent of the children of Japan between the ages of eight and fourteen are in the public schools. Japan is the only nation to achieve a large degree of social, religious and political freedom without an internal revolution. There is a law in Japan forbidding smoking on the part of minors, and in the Educational building was an exhibit presenting interesting statistics regarding the practical results of this law.

Never were more complete arrangements made for the comfort of visitors at an Exposition. Benches were scattered plentifully in every shady nook. Funny little auto trains (commonly referred to as "the worm" or "the caterpillar") would take you the length of the grounds (two and one-half miles) for a dime. You could return by a different route, if you wished, for the same price. Another "caterpillar" ran up and down the Zone with a five-cent fare, and still another made local trips in a different part of the grounds.

For those who could stand the price there were private motor chairs seating two and three people. The propelling power was electricity and you acted as your own chauffeur. There were bicycle chairs and rolling chairs always close at hand. And if one wanted to rest there was the California building with its dozen or so rest rooms, the Southern Pacific building, and the numerous state buildings.

One could get only a general impression of the Exposition in the few days we were there. I met a man and his wife who had given three solid weeks to sight seeing, and yet felt that they were not familiar with it.

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FIVE OBJECT LESSONS IN NEW THOUGHT TRANSFORMATION

HOW WOULD YOU GO ABOUT IT TO RELEASE YOUR SPIRITUAL ENERGIES TO BRING ABOUT YOUR HEART'S DESIRE? THE FULL STORY OF ONE WOMAN'S SUCCESS APPEARS HERE, CONSTITUTING A VALUABLE LESSON IN SUGGESTION. WITH FOUR OTHER SUCCESSES: AN ACTRESS RE-EDUCATES HER BOOZER, A MAN BREAKS HIS TOBACCO HABIT, A SEAMSTRESS BRINGS WORK AND A WRITER BRINGS EFFICIENCY INTO A FARMER'S LIFE. WRITTEN BY

VIRGINIA HART ***GEORGE H. BARNES***

NELLIE M. LANDESS ***B. B. ACTRESS***

RUBY ARCHER DOUD

▽ ▽ ▽

WORRY VERSUS THE HEART'S DESIRE

BY VIRGINIA HART

▽ ▽ ▽

ONE hears much about the harm of worry, but of the positive force for good in not worrying, the half has never been told.

Inclined because of a timid nature to much worrying, inheriting the habit from her forebears, carefully educated in it by her parents, and through ignorance, long indulging it, it is not surprising that at an early age, Mrs. Holsom had accumulated a chronic case of this deplorable habit—this obnoxious distrust of God, mankind, and everything good in general, summed up as worry.

Not until she was twenty plus did she begin to desist, because of the pain it caused her mentally. Not until she was thirty plus, did she realize its harmful physical parallels, and not until another decade, did she appreciate the fact that *not* to worry, that is, not to allow oneself to think upon a subject that is distressing, has in it a power for actual accomplishment, of which heretofore she had never even dreamed, and this, in direct harmony with the heart's desire.

To overcome a habit of years' standing is no small stunt, but not being the kind of a fool who knows a truth but fails to apply it, Mrs. Holsom had for a long time put forth an earnest, steadfast effort toward overcoming this self-destructive, disease-breeding and altogether pernicious habit.

Gradually but surely, through right affirming, cheerful talk and pleasant thought, she had cultivated a self-sustaining, optimistic attitude, which made the busy days pass happily and her night's rest sweet, still the time came when she was so overwhelmed with just a little thing, that she didn't dare think at all.

It was then, through a simple and definite experience, she learned, that to determinedly keep one's mind off an unhappy subject not only mitigates its power for mental suffering, but if one will only *positively refuse* to clog the mind with anxious thought, that ever-flowing good which finds its way to humanity through the spiritual channel, will continue its supply for physical need without intermission,

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and at the same time, fit itself to whatever emergency exists.

Once a year Mr. Holsom's business called him to distant parts for a protracted journey. At such times it was his habit to leave Mrs. Holsom a sum of money beyond her allowance sufficient for emergencies, enough he insisted, to take her to the children if necessary, both of them then being in college.

There was never much money to spare, either in his purse or hers. Financial worry being the kind that had received their most special attention, they were still struggling among the breakers of debt, and any new trouble concerning its possibility would throw Mrs. Holsom into a panic quicker than a mad dog or smallpox.

She was saving, however, with current expenses, and at this particular time was quite a little ahead, so when her husband was about to leave, and asked her how much extra she would require, she answered proudly, " I shall not be in debt even to you this time. I have a trifle over $40.00 in the bank, and for emergencies, that is quite enough."

Before leaving, Mr. Holsom had arranged with a clerk in his office to draw his salary and deposit it to his account, and to his wife's, respectively, the two accounts being in different banks.

Mrs. Holsom's allowance was $100.00 a month. On the first she received $60.00, and on the fifteenth, $40.00, the $20.00, difference between these two amounts being a point to remember in following out this story. Mr. Holsom had also told his wife that if at any time she found it necessary to have more than her usual allowance, she could phone to the clerk on the day his salary was due, and draw upon it to the extent of $20.00 extra, which could also be deposited to her account.

This was very satisfactory, but the day her husband left, feeling a little restless, Mrs. Holsom went shopping. She thought to get a few household essentials, which, had she only known—might have waited just as well as not.

She had but $3.00 in cash in her purse, so paid her bill by check, which came to $13.00. She then decided to pay another bill which had not come in yet. Debt was a great bugbear to her, and,—well, she was just hunting for trouble. She had to wait while the bill was made out. It came to $15.00, and was also paid by check.

On reaching home a repair bill had found its way to the house through the mails, which was $13.00. This was also paid by check. She then added up—$41.00. This used up her bank account.

But it was only two days until the middle of the month, when her exchequer would be replenished to the extent of $40,00 at least, which with her small living expenses would leave her enough for emergencies.

All unknowing an emergency was approaching her. The next morning came a letter from her daughter—"Please send me $15.00 at once," she wrote. "This is an extra for my 'Junior Prom.' and it comes off in three days."

Her daughter was two days distant from home. It would be safe, Mrs. Holsom thought to send her her own check. By the time she received it and cashed it, it would be good. Then to make sure against other emergencies, she decided to take advantage of her husband's offer, and on the coming pay-day, the fifteenth, ask the clerk to take an extra $20.00 from his salary and deposit it to her account.

When pay-day came and her fifteenth allowance was due, though she had begun to have a little prophetic feeling of ill, not to confess anxiety, even to herself, she refrained from going to the phone until about eleven o'clock. The pay envelopes were not usually disbursed until noon. There would be plenty of time to tell the clerk about the extra $20.00, which by now, she felt she needed sorely.

"I would like to speak to Mr. Blank, please," she phoned.—"Not in?"—"When do you expect him back?"—"Not until after lunch!"

She began to be apprehensive. "Do you think he went to the bank?" she then timidly inquired.—"What?"—"He did?"

To the bank! She grew hot and cold by turns. If he had gone to the bank, it meant that he had received her husband's pay envelope and perhaps already deposited the $40.00 due on her allowance in *her* bank, and the remainder to her husband's account, in his.

Her husband was two thousand miles away from home. No person except himself could draw out that coveted $20.00 extra.

The old habit of financial worry clutched her heart like a vise. Its distracting dangers were upon her in full force. Fortunately she saw this in time to save herself any prolonged mental suffering. With a determination that put iron into her effort, she exclaimed aloud: "I refuse to worry! I refuse to think about

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it! This much, at least I can do toward avoiding further trouble."

Fearing to give herself a moment for the worry habit to have its way, she immediately got out a book of travel regarding a trip which the family hoped to take a year hence.

The pictures and the descriptive text accompanying them soon fascinated her attention. For a full hour she fed her eyes and mind upon various travel data, and studied to real purpose along these entrancing lines.

She then ventured to the phone again.

The clerk was still out. She requested, that as soon as he came in he should call her up.

A moment's release from the grip on her thoughts that the travel had held, showed her that it was still not safe to let them drift. The channel of worry made broad and deep through years of indulgent anxiety regarding financial problems, was still too easy of entrance for her not to realize the necessity of keeping her mind determinedly whipped back into that line of mental cultivation, which would at least keep it from actively doubting the continued trend for good in the unseen powers that be. The unseen powers, let it be remembered, will always work in harmony with one's desires, if not interfered with by anxious or adverse thought, or let me repeat it—that obnoxious distrust of God and man and everything good in general, called for short "worry."

Another hour passed. The phone rang. She flew. The clerk's voice.—He had been to the bank.—Her heart sank.

"I suppose," she ventured, hardly knowing what to say, "that it's being the middle of the month, I can draw on my bank account to the extent of $40.00 only."—"What?"—"There must be some mistake!"—"I don't understand."—"Oh!"—"You say you must have confused the first and the middle of the month?"—"Tell me, please, just how much you did deposit to my account?"—"Sixty dollars?"

Sixty dollars! The ever present need was met.

The clerk's apologies for having made a mistake in reading her husband's memoranda regarding the bank deposits were profuse, but like many other human mistakes, God moves in a mysterious way to turn them into good account, if only, we will keep our thoughts off a subject which has the power to distress us, by determinedly feeding the mind upon something else.

Thus and thus only are the unseen spiritual forces left free to do their perfect work toward the fulfilment of our heart's continued desires.

This it is, which is obedience to the admonition, "Fret not thyself, it tendeth only to evil doing," and—

"Commit thy way unto the Lord;
Trust also in Him and He shall bring it to pass."

HOW I OVERCAME THE TOBACCO HABIT

By George H. Barnes

▽ ▼ ▽

IN my fifteenth year I attended the Lickskillet district school. I could attend only one month in the year, and that was August, after the crops were laid by. The weather being warm and the house crowded (a log house of one room only), myself and another of the larger boys were allowed to go outside afternoons to do our ciphering. Beneath the friendly branches of a large white oak tree we talked and ciphered. I think we did not learn much arithmetic, but I learned one thing that was destined to stick closer to me than a brother in the years to come. The other boy used tobacco and instructed me in the art. I was an apt pupil and was soon proud to know that I could vanquish a quid about as well as he could.

For a few years my new acquisition was kept secret from my parents. They were tobacco slaves themselves, but did not wish their children to be. Having no money, I could not buy tobacco for myself, but as the habit was now full set, I had to have it somehow and get it in any way I could—usually I stole it from father's old blue "chist."

I was a student of the Bible in those days and quite religious, but something seemed to tell me that stealing a little tobacco wouldn't hurt much. Soon I was of age and didn't have to keep my secret any longer—could chew and spit in public and was proud of my freedom. Being my own man, I went to raising tobacco, and soon got to smoking it. Was "whole footed" now—like De Quincey with his opium, I was in Paradise.

But—and a great big BUT—my health was poor, I was pale and not what a young man should be in strength and breath.. However, I did not charge tobacco with doing me any

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harm—the Lord had afflicted me, I thought, and I must submit

About ten years went by and I began to have misgivings. Was tobacco the greatest thing in the world? Did it really help in the battle of life? And my lower self answered, "Yes, it helps me to be brave, it tranquilizes my feelings. Under its influence I do not dread the tasks that await me daily." Indeed I did not fear or shun the task that fell to my lot, but alas how little was my efficiency! Sometimes I would stop and think. Without doubt the habit was growing It required more and more of nicotine to satisfy the craving within me. Now and then I had to face the question of a friend: "Is not tobacco doing you harm?" My lower self would not admit it was, but my higher self began to reason: Did I not often shun refined society rather than throw away my quid? Did I not sometimes absent myself from church because I loved tobacco more? Worse still: Many a time did joy come to me while all alone working in the furrows, and I wanted to open my mouth and sing praises, but could not, it was full of tobacco.

Finally I was forced to the decision that tobacco was really doing me harm, and I had better leave it off. Leave it off! Ah, there's the rub! Easy enough said, but—can the camel change his hump? The Bible did not condemn tobacco and my conscience did not say it was sinful to use it. But it was doing me harm and I must, if possible, leave it off. *Could I leave it off?* I wanted to, but when I asked my other self about it, it always said no.

Years rolled away and the habit grew all the while. But the tobacco seemed to be getting weaker—it did not give the same good effect as of old—did not fully satisfy. In one form it made me sick—I loathed it—still the craving was there and I would get it in another form. Thus for years I went on using it first in one form then in another, all the while desiring to quit, but unable to do it. More than once I planned to give it up on New Year's day, the time for turning over new leaves, but always when the day came something within me would say, "Not now—some other time will be better."

At length came a New Year when I did not plan to do anything unusual, but it will always be a blessed season in my memory, because of my nearness to victory. A good friend in a distant state sent me a little book as a present. It was a story of how one man conquered the tobacco habit. I have to confess with shame that I did not accept the book with the gratefulest spirit. I laid it aside. saving, "In a more convenient season I will look you over—have read some of such stuff before but got no help from it."

One evening a week after this as I was pondering on what to read, I thought of the little tobacco book. So after loading and lighting my pipe I seated myself to learn how one man had conquered the most stubborn of all habits. Shortly before this I had become interested in New Thought and was doing some thinking. Now as I read the tobacco user's story I became interested and wondered if there was any manhood in myself. I smoked and thought as I read. By and by the story was finished and a new light seemed to be shining within me. I said to myself: "This man has conquered and I can do as much. I *can* leave off tobacco and I *will!* I will not wait till tomorrow—I will do it now!" I knocked the ashes from my pipe and laid it on the shelf. The battle was begun. The man who has never been bound with this habit will have to guess what manner of warfare this is. I retired and slept the sleep of one whose face was set as a flint to a sacred duty. By the time my eyes were open in the morning old self was whispering: "Not today, wait till tomorrow." But I had asserted my power over him now and so replied: *"Today will I conquer!"* Oh, miserable that day, and many more that followed! How lost and undone was I! What could I do? I went to work in a heartless way—tried to whistle and sing, but it seemed mockery. My life had become a desert. And in those first dark days of battle did not the old tempter self keep close? Didn't he whisper some ugly things? Was he not bold enough to suggest that it was better to have peace of mind at any cost than it was to live in torture? Home was a lonely place, so much to remind me of the days when I was free to do as I pleased.

Away from home, did not the chewer meet me in the way, draw his plug and ask me to bite? Did not the plowman by the wayside let wreaths of smoke fly from his mouth as I was passing? All this and much more added to my burden.

But gradually the long lane had its turning. Little by little the old appetite lost edge. Day by day the sun shone brighter, the flowers grew prettier, the birds sang sweeter, till I was really alive to the beauty about me. I

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had found a new life to live and it was full of light.

Since the night the battle began the seasons have come and gone, the old pipe is lying on the shelf where I placed it, and I am not tempted to use it any more. Neither do I have any more desire for wine or strong drink.

All ye who have room in your hearts for gladness, help me rejoice over my great victory. For thirty-five years I was a slave, but now am free.

And to whom shall I give thanks? I will praise and give thanks continually to the New Thought, that revealed to me my power, to the friend whose desire was to help me, and to the spirit of God that so richly lives in all.

NEW THOUGHT BRINGS MORE WORK

By Nellie E. Landess

▽ ▽ ▽

FOR the last two years I have practiced mental suggestion. But I would like to tell the readers of *Nautilus* my last two experiences. About three weeks before Christmas I had become a little discouraged (I am a dressmaker), business was dull, and it seemed that I never was able to remember the folks with even small gifts on Christmas. I had no work in the house one Monday morning and two weeks' rent due.

I began to study the cause of this. I questioned myself and found that I was discouraged. So I took myself to task. I said: Now it is here for me and I am ready to grasp the chance to make good. *Success will come.* I am going to be in position to remember all the folks Christmas time (and there are a good many), even if it is only a trifle to each one. I looked in my purse. I had just twenty cents. I had neglected my rooms because I felt so discouraged, I had not the ambition to do anything at all.

I sat down, wrote out a list of things I wanted to give the folks Christmas, put it away and went to work with a will, putting things in order so as to be ready to work when the work came in. About four o'clock in the afternoon of the same day, a lady whom I had never seen rushed in and wanted to know if I had time to make her a dress at once, to be finished by noon next day. I said, yes, I can do it. Before seven o'clock of the same day more work came in, until I had eight dollars' worth of work, and the next morning a proposition came to me whereby I could make five dollars a week besides finishing what sewing I had. And later that week more sewing came in.

Of course I worked day and night, but I got my Christmas money.

After Christmas I continued on with the five dollars per week proposition for about two weeks, and had spent all my money to date when I was told I would not be needed any more. Here I was again with two dollars this time, and I had to move and that would cost me three dollars.

Well I said to myself: *Something will come my way.*

That evening on finishing my work I was asked to remain on the job two weeks longer if I would. So after such experience, I shall try not to lose faith any more.

AN ACTRESS' EXPERIENCES: RE-EDUCATING A BOOZER

By B. B. Actress

▽ ▽ ▽

IN THE hope that these lines may be of some help to the *Nautilus* readers, I will give my experiences on the stage in connection with the drink question. The sheltered life of an English girl at home, gave me no early insight into the question. But my début on the stage soon brought me into contact with the drinking class. Fortunately, I had been carefully warned against alcohol, as one of the dangers of stage life, and it was only after my marriage to an actor, that the subject affected me personally. I soon discovered that my lord and master was in the habit of taking more than was good for him at times, and so there and then began my life's work to try and cure him of the tendency.

The battle was long and the reform very gradual, but from the first he conscientiously worked hand in hand with me. Only, habit is very strong, and the constant companionship of thirsty fellow actors is a sore trial. The first step was to cut down the number of daily potions, and the gentleman from North Carolina would soon have been heartbroken at the "long time between drinks." After gaining this first step, I had constantly to remind my partner of that trenchant speech out of "The Hunchback": "Is one well because one's better?"

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On the principle of "She Stoops to Conquer," I had made a practice of keeping him company in a moderate indulgence in alcohol, as is very universal in England. I thought that it would be better for him to drink in moderation at home, with his wife, then be driven to get his liquid refreshment away from the house, with boon companions; for in the latter case there was no knowing what would be the limit. But total abstinence was my ultimate ambition, as I felt convinced that only in that way could one be at one's very best, both mentally and physically.

Moreover by this time I had two children, and I felt it would be a good thing to sign the pledge, if only to encourage them to do likewise. And here I come to a very important turn in my life. I consulted a teetotal friend of mine, an elderly woman of brains, culture and high principles. To my astonishment, she strongly advised me to do nothing of the kind. She said she did not consider it fair to tie down a child to a vow, before they realized its import, and furthermore it might only prove a greater temptation, by the mere fact of it being "forbidden fruit." And she argued it was better to take no vow at all, than risk breaking one. All of this I may mention, I have since proved to be utterly wrong—mere sophistry. But at the time it deterred me from my purpose.

So, meanwhile I plodded away, breaking down the bulwarks of drink one by one. First, I managed to convince my husband that "spirits were death to the voice." (A fact.) Being a singer, this made a tremendous hit with him. And so spirits went by the board. Then I proved to him in turn, that port wine had a gouty tendency, and sherry was "liverish," and claret cut up the nerves, etc., 'till gradually wines were taboed Remained only beer, which in his case meant "stout" or Dublin porter. He clung fanatically to this, because of the old operatic falacy that stout was splendid for the voice, on account of the liquorice it contained. To compensate for the loss of stimulants, I nightly carted sandwiches and fruit to the theater, and later on eggs beaten up in milk, which we found best of all, being both food and drink. Our dinner was at 3.30 and our supper at midnight, which left a long vacuum, and accounted for the "sinking feeling" complained of by most stage folk. In fact most alchoholism is the outcome of inadequate nutrition, as also the drug habit and the taking of other stimulants.

But though exceedingly temperate in the main, there were still occasionally odd drinks at celebrations and parties, and I yearned to be done with it altogether. And finally the decision was taken out of my hands in a peculiar way. I may mention that I had been an agnostic for years, claiming that self-respect was sufficient to keep one in the narrow path, without the aid of religion. One day chance (?) threw in my path a book called, "The New Theology," by Campbell. This began to fan the embers of my dead faith. Then great trouble came on me, and I tried to get back my early habit of prayer, although still half skeptical. So my halting prayer was in the form of a sort of challenge or bargain with the Deity. I prayed: "O, God (if Thou art a God), hear my prayer and grant my request, I pray Thee. If Thou wilt do so, then, as a proof of my gratitude and belief, I will sign the pledge in the form of a sacrifice." My prayer was granted, then came the reaction and a temptation. Said the tempter in my ear, "Does this prove anything? How do you know God answered your prayer? It might have been just a coincidence. What need to keep a vow made under the stress of hysterical emotion?" But conscience answered: "A bargain is a bargain, a promise is a promise, whoever you made it to; you must keep faith with yourself or lose your self-respect If there is a God, He will prove Himself in His own good time. Meanwhile keep your vow ON PRINCIPLE."

That settled it. I joined the "Band of Hope," much against the wishes of friends and relatives, who solemnly warned me I would regret it. That is nearly six years ago, and every day proves the wisdom of my action.

And as regards religion, "New Thought" has removed my last lingering doubts. I am now a staunch Christian, and the monthly *Nautilus* is my greatest help and my most treasured possession. I consider I've been most richly blessed. My children soon caught the fervor of renunciation and insisted on becoming teetotalers also, so that problem was solved for me. "Example is better than precept."

In the case of my husband, I attained my object when I "let go," and stopped resisting (as dear Elizabeth teaches us), for he now never touches a drop. And believe me, it's not as hard as it looks, so long as you keep up your strength with plenty of good nourish-

(Continued on Page 51.)

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THE NEW THOUGHT AFIELD

By ELIZABETH TOWNE

AT THE WORLD CONGRESS OF THE INTERNATIONAL NEW THOUGHT ALLIANCE.

IT IS Monday, September 6. We are flying toward Denver en route to Chicago whence we shall reach Springfield, 5.30 p. m., September 9, where Chester will meet us with the automobile.

At 3.55 we are leaving Pueblo, the "Pittsburgh of Colorado." All Colorado seems to have grown greener and more gorgeous since ten years ago when I first saw it. Or do I see it with other eyes?

We left home July 9, and these have been eight weeks of the busiest and gayest sightseeing and speech-making times we have ever experienced. There were three weeks of strenuous visiting in Portland, Oregon, with one Elizabeth Towne lecture. Then two weeks in Southern California, with eight lectures in Los Angeles and one in San Diego. Then fifteen days in San Francisco with that marvellous exposition, and eight Elizabeth Towne lectures, and the big New Thought congress, which was still in session when we left for home.

And the last shall be first in the order of telling, for I know our readers will be eager to hear what happened at that international congress, which marks an epoch in the history of the New Thought movement.

As an "acme of things accomplished" the 1915 congress of the International New Thought Alliance is worthy of note for the following reasons:

1. Its open sessions drew audiences of 1,000 to 1,500 persons, all its three sessions per day for eight days being largely attended by earnest and interested members, delegates and friends from all states in the Union and many foreign lands, and representing every creed and shade of New Thought. Including a number of real Christian Scientists and a few ministers of orthodox churches.

2. Its business sessions were marked for their large attendance, the broad and earnest spirit of fellowship and apparent unity of purpose. It was apparent that above all and in all every member and delegate *wanted* to find the point of agreement with his fellows, to the end that a truly universal and democratic organization be made firm, for association of all teachers and students of truth of whatever creed, name or opinion.

3. The apparently unanimous conviction that the New Thought movement is ready for world wide organization, and that NOW is the time, HERE at the congress are the people, and the alliance is the instrument ready at hand.

4. The good will and practical unanimity with which the constitution was amended, adding measures for insuring absolute self-government, including the recall by which the members of the alliance can, upon presentation of a petition signed by twenty per cent of its members, initiate a recall of any elected officers which must be balloted upon by mail and decided within thirty days by majority of all votes cast, provided all votes cast shall total fifty per cent or more of all members.

5. The fact that *upon call for nominations from the floor* for election of officers, not a single name was proposed in opposition to the "slate" brought in by the president's nominating committee, and all officers were elected by vim-ful unanimous vote without a dissenting voice. This in itself is a record breaker for all organizations so far as I know.

6. The fact that not one man or woman sought the office, but every office sought its man or woman by apparently unanimous agreement; and every man and woman accepted the office offered. (So far as I could learn before leaving.) The spirit of *letting* the Spirit guide through the vote of the members, was beautiful and inspiring.

7. And the seventh important "fact" in regard to this great congress of the International New Thought Alliance might as logically have been mentioned as the first: ANNIE RIX MILITZ, who as vice-president of the alliance and president of the California New Thought Exposition committee, with Miss Grace Wilson as her right hand, did such wonderful work in arranging for and financing the congress.

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There! If those seven items are not sufficient to distinguish this one as a remarkable gathering, and to convince you as it did William and me, that this congress is "the encloser of yet greater things to be" in the world of New Thought, then there is something wrong with my judgment.

But these are not all the significant and interesting things. There was the list of officers elected: Mr. James A. Edgerton was elected as president for the seventh successive time. He came prepared to refuse another nomination—too busy at Washington as buyer for the post office department—but he caught the NOW-NESS of the One expressing in One organization of the many students of truth, and he accepted the call and promised to devote *more* time and energy to the work this new year.

Miss Grace Wilson, secretary at Metaphysical Headquarters, 220 Post street, accepted election to the office of alliance secretary, and has arranged to devote all her time and energy to the work.

Mr. Harry Gaze becomes our first "field secretary," the constitution being changed to provide for a secretary "at home," co-ordinating all branches of the work—a sort of "central" for communication—and as many "field secretaries" as the alliance can support. And it was voted to give to the executive board, consisting of the president and any four vice-presidents whom he may name, the power to raise money and pay salaries at its own discretion. So Mr. Gaze as "field secretary" is relieved of the burden of keeping alliance records and carrying on general correspondence, and he will go forth as our evangelist and organizer, with some measure of financial backing that will enable him to devote more of his time to carrying the New Thought gospel into all the world, organizing conferences in many places before which teachers of all shades of New Thought may appear and "preach the gospel to every creature."

You see it takes *every* kind of New Thought teacher to reach *"every creature."* So we are completing an organization by which every teacher may get his and her gospel before "every creature" who is willing to listen. We are creating a living organization after the pattern of the One—an organization in which all truth students may live and move and express themselves (their divine message) in freedom, *limited in their expression only by majority vote of their associates.*

For instance, a teacher of "pure metaphysics" would find himself absolutely free and welcome to membership in the alliance, and to speak before its audiences; but a teacher whose metaphysics was mixed with criticism of other teachers, or with material doctrines and practices not accepted by the majority of the alliance members, would doubtless find himself *limited* in expression by a majority vote of the alliance members—limited to the expression of "pure metaphysics" and material practice in full accordance with the laws of our land.

"The powers that be are ordained of God," to be observed by all until they are *"fulfilled"* and changed on the statues. Laws represent a majority of opinions of all the people, and they are outgrown when a *majority* of all people decree them obsolete.

Which reminds me that without that Detroit convention two years ago this wonderful world congress of 1915 would never have been possible. It was not until the alliance demonstrated its power and its will to read unlawful practices out of its body and to reduce the practicers to the ranks—it was not until then that the great mass of New Thought teachers and students began to have confidence that the alliance *is now* a suitable organization for universal co-operation in getting "the truth" carried into *all* the world and preached to *every* creature. Blessings be upon that Detroit convention or congress for making *straight* the way to universal co-operation for preaching the gospel of the "indwelling Christ" to every creature.

It was that Detroit conference that first made William and me consider seriously the question of active participation in the work of the Alliance, though I have been a member for a number of years. We have watched the Alliance, and we have given it space in *Nautilus*, always hoping it would slough off from its prominent places those teachers who stood for and taught practices not in accordance with law. At Detroit, the stand was officially taken that resulted in a world congress of 1915 that every one present can be proud of and happy in before the world as well as in his prophetic soul: a congress which proves its high ideals in a wonderful unanimity in the spirit of love without self-seeking, and which lays down laws by which is insured its future self-government according to highest ideals of faith and works.

This 1915 congress is the first Alliance meet

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we have ever attended, but it will not be the last. And from now on we shall do all we can to help further its ends.

Which reminds me that the congress invented a way by which we and a long list of New Thought believers of influence can identify themselves with the management of the Alliance even though they cannot devote time necessary to discharge the duties of active office. It was voted to add to the officers of the Alliance a long list of honorary presidents, chosen from those who have rendered service to the cause of New Thought through writing or in other ways, election to be complete upon written acceptance of each person named, no names to be announced except those who accept the honorary presidency for which the congress in closed business session named them. In November *Nautilus* I hope to announce the complete list of all officers of the Alliance, including honorary presidents and the long list of vice-presidents elected, one from each of nearly all states of the union and many foreign lands, some of whom must be written to for acceptance of office before their names are published. It goes without saying that William and I accepted our honorary presidencies with appreciation, and that we shall do all we can to advance the work of the Alliance.

Which reminds me that William and I had the honor of framing the recall measure which was adopted by the alliance as part of the constitution, and which insures majority rule in all things, faithfulness of the officers to the will of the majority, and the ability of the alliance to remove from office in one month, at any time, any elected officer who does not satisfactorily perform the will of the majority. The fact that our elections came after the adoption of the stiff recall measure, speaks well for the high purpose and sincerity of those who accepted office. I wish you could have heard Mr. Edgerton's opening address to the congress, and the way that great audience applauded; then you would realize the Vision of the One Expressing through Many, that was the congress keynote and the inspiration of all its activities.

How to *let* the One express *freely* through all, and yet insure that the *highest ideals lead*, was the problem. How can we *all* express freely except through *voting?* And how can we *decide* upon the highest ideal, the best leader, except by *majority* vote? That leaves the Alliance free to choose the best principles and the best leaders it knows *now*, and to choose still better principles and leaders *as soon as a majority of its voters recognize them.* So we get the voice of God in the majority vote, honestly recorded, telling us what is best to act upon NOW.

So does God keep the ultra ideal minority from flying away faster than we can follow, and the unlawful-practice minority from keeping us too close to earth and its limitations. After all, not one of us will get to heaven very much ahead of all of us, and the ultra-idealists can afford to go slowly enough to enable the great majority to keep up. And the small minority who want to preach license can afford to keep mum for the sake of the great majority who vote for law. We are all One, you know, and it is far greater *to work together in love* than to insist upon our views before the great majority who have neither grown up to them nor slumped down to them.

The Alliance platform is the pulpit from which we may preach the gospel of Oneness, not the bad-spell of division.

Oh, yes, Jesus preached his gospel in the face of all opposition. When he preached in *his own* pulpit up on the Mount, he had the majority with him. When he preached it to the Scribes and Pharisees the majority was against him, and they killed him. But Jesus *chose* death and "offered himself up a living sacrifice"—what for? *To save others from doing the same thing.* The work he did was done once for all, and he taught his followers to live by the law of *love;* to be "wise as serpents, harmless as doves"; to "judge not others by outward appearance," and to "cast not our pearls" of thought before others who might turn and rend us, as they did him. Whatever we may think about the divinity of Jesus Christ we can't deny the soundness of his common sense in telling us not to force our opinions against the will of our hearers. Nor can we doubt that his golden rule, "Do unto others as ye would they should do unto you" is a rule that works in the interest of the hearers who do not consent to the doctrine taught, as well as in the interest of him who desires not to be damned for the doctrine he teaches. The golden rule directs the teacher to *get the consent of his hearers and of his host,* before he casts forth his pearls of thought. And when you come to think of it, that is only common politeness after all. The International New Thought Alliance is now the organized host of all New Thought students of every

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shade of thought, and it aims to provide a hearing for every message that is not incompatible with the ideals of the majority. So it invites all teachers to be decently polite and golden-rule-ish to the extent of not trying to *force* its opinions upon an unwilling majority. If a teacher's personal message is really divine, it can keep on thinking itself and trust time to make the world cry for it. In the meantime let patience have its perfect work, ripening the message and the messenger. Under majority rule a few of us may not achieve quite so soon that heaven where natural gas flows free, but *all* of us will arrive sooner, with freedom from gas asphyxiation on the way.

This is co-operation: not to let every well spout gas at its own free will, but to harness the gas and pipe it to the common uses of all.

New Thought is spiritual enthusiasm-gas that will do all the world's work in a much easier and better way, if we can only get it harnessed and piped where it is ***needed*** to do the world's work through every creature. The Alliance is the organized system through which we can do it.

Jesus organized the twelve apostles to do this work. This grew into an organization of seventy disciples. Out of this came the churches, each organized to carry a special phase of the One Truth—the truth of Oneness—into all the world: read church history and you will see what phase of truth each of the older churches was organized to carry into all the world to every creature. The Universalist church carries the phase of universal salvation, the Unitarian church emphasizes Jesus' humanity, and the oneness of Father, Son and Holy Ghost. The Christian Science church ***assumes*** all the essential doctrines that came before and emphasizes the phase of truth that man's life, health and supply is God—making all creatures equally divine and great in their oneness.

New Thought is the omnipresent soul nebulae in which all these churches have formed and are still forming, each to pipe its own particular phase of truth into all the world to every creature.

New Thought is the soul from which every church body its form doth take, just as *your* body from *your* soul its form doth take. Emerson and Margaret Fuller Ossoli called it "this new thought," and out of it Emerson formulated transcendentalism, which is still the religious philosophy of all shades of Christian Science and New Thought. "This new thought," Theodore Parker and William Ellery Channing called it, and from it the Unitarian church its form did take.

NEW THOUGHT IS THE GOD-GIVEN, NATURAL NAME FOR THE SOUL OF RELIGION FROM WHICH ALL CHURCH ORGANIZATIONS TAKE THEIR FORM.

All organizations are expressions of the One Organizer, God.

God expresses and manifests through organization, and in no other way. He organized the universe in six days and on the seventh day he rested and enjoyed his labors. And his day of rest is still at its zenith. He completed his organization of the world and of man; male *and* female *organized* he them, in his image and likeness of God the Organizer made he them—and he gave *them* dominion over all the earth and bade them subdue it and develop it, and make it blossom as the rose and feed his lambs; God the Father worked hitherto, and now he rests while man works out or manifests the pattern of God which *he is.*

And *how* does man do his work? By individualistic go-as-you-please? No! Man works as God works: *through organization.* And in no other way.

To manifest the Supreme One is to ORGANIZE in the image and likeness of the Supreme One: an organization in which all men are free to express themselves for the good of all. This is to fulfill the chief end of man: to glorify the One and enjoy Him forever.

The one trouble with organization is in making it a cut-and-dried un-amendable organization and then cutting it off from the source of life that organized it—leaving it a ***machine*** instead of an evolving organism through which God can express *new* leadings. "Man was not made for the Sabbath"—even the God-organized Sabbath. Man was not made for churches, *but the churches for man to express his godness through.*

That is democracy.

That is New Thought.

Now the question is: DO WE NEED A NEW ORGANIZATION TO CARRY THIS TRUTH ABOUT SOCIAL ORGANIZATION *into* all the world and preach it to every creature? Do we need a New Thought organization to prove to man that organization is the living instrument through which

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God and man manifest in freedom, not a cut and dried machine managed by a few with the many fed into its hopper to be turned out as finshed dollars for the coffers of the few. Do we need a *living* organization to *prove* that the lion and the lamb *can* lie down together without the lamb inside the lion; that the New Thought, Christian Scientists and orthodox church teachers of all shades of belief *can* all co-operate together, convene in one hall and speak from one platform without eating each other alive?

I say the world *needs* that demonstration of the whole truth of divine co-operation in expressing the One through organization; and I declare that the 1915 congress of the Alliance, with its beautiful unity of purpose to let the One Spirit of Love rule, is proof that the New Thought movement is ready to organize in wisdom, truth and love for realization and manifestation of its faith to all the world.

Not only that, but we believe the International New Thought Alliance is *now* organized, and constituted, and officered, to allow to every member the fullest possible freedom of expression compatible with the inherent right of the members to rule themselves by majority vote. We believe this organization can run itself for the good of all the world, and prove itself a fit instrument in the hands of the Supreme One pressing for expression. And we back this opinion with our memberships, our support, our interest, our votes, and our financial contributions. Will you come in and help us, gentle reader? If so send your application for membership and your $1.00 dues to our new secretary, Miss Grace Wilson, Metaphysical Headquarters, 220 Post street, San Francisco, Cal. The sooner you do it the more you will help.

Our next international congress is to held next year in Chicago, and it is planned to hold several conferences at various centers in the course of the year. There is to be no more hibernating between congresses! "The harvest is white" and we have made due provision to send out a few more reapers. You can help: by your (1) Good Word, your (2) Good Will, your (3) Good Vote in our meetings, and your (4) Good Dollar membership dues.

In next number of *Nautilus* I will tell you more about the congress with complete list of officers, and give you our very beautiful statement of purpose as framed by Mr. R. C Douglass of Boston Metaphysical club, re-elected auditor for the Alliance—as framed by Mr. Douglass and burbanked and adopted unanimously by the Alliance. I forgot to get a copy of it before leaving, but it may possibly reach Holyoke in time for this issue.

And I will tell you something about the speakers and New Thought day at the great Exposition. And my lectures at Headquarters and to 1,500 or 1,600 in Moose Auditorium. And at Los Angeles. And one lecture at the great open air auditorium at the San Diego exposition! And—but there are so many things I want to write about, there may have to be two more instalments.

LATER: A note from Mrs. Militz dated September 6, says this: *"Our congress is over—the last night was standing room only, with many standing. Everything went off so finely. Our audience gave in money and pledges $1,700."*

Glory hallelujah!

A telegram from Grace Wilson, Saturday, September 10, says they raised $2,000!

More glory!

THE NAUTILUS *is fine and must be copied and quoted, far and wide. The New Thoughters are at the forefront.*—ROBERT LOVEMAN, Dalton, Ga.

I am living alone on a homestead in central Montana with no near neighbors. We have no churches, no amusements, no entertainment of any kind, so I would like to correspond with some New Thought people.—MISS L. MARGARET PRYSE, Armells, Mont.

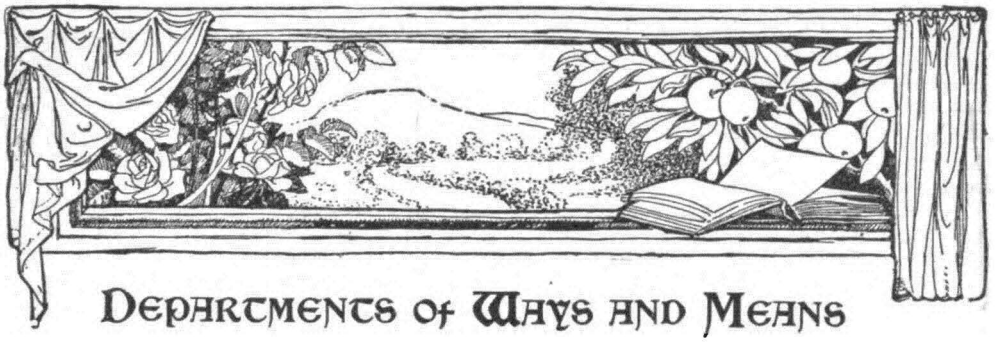
I like all your things because you do strike the happy medium instead of talking of impractical things.—FLORENCE KIMPTON PAYNE, East Orange, N. J.

FROM A WELL-KNOWN WRITER SHORT OF MONEY: *I would rather sacrifice to* NAUTILUS *than any other magazine I know of, because I have a very, very high opinion of it. I read it often and it has done me lots of good.* —H.

NAUTILUS *is the greatest help to me in my trying to be, as Elbert Hubbard says, "companionable, fit to live under the same roof with good people." I only wish it came twice a month, though it bears many re-readings.*—INES A. FRASER, Old Glory, Ariz.

Since reading Nautilus I have formed the habit of going into the Silence every morning at nine o'clock. I find this a wonderful help, with the reading of Nautilus, in overcoming difficulties.—MRS. J. M. TALCOTT. Crofton, Nebr.

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Departments of Ways and Means

For the advancement of the individual in all the relations of life. Affording a clearing house of Ideas, evolved through practical use of New Thought in thousands of individual problems of every kind. Conducted by the editors and contributed to by NAUTILUS readers everywhere, these departments afford a most valuable symposisum for a "copious unlocking of energies by ideas"—as William James put it.

Things That Make for Success

A Correspondence Department of Ways and Means Conducted by the Editors.

If you have discovered something that makes for success, or if you have seen someone find and surmount or remove an obstacle to success, let us hear about it.

We are publishing herein many bright thoughts from our readers, each over the name of the writer, unless otherwise directed by the author.

Letters of this department, which must be too long, should be plainly written on one side of the paper only and should not be mixed up with other matter of any description.

To the writer of the most helpful success letter published (as a whole or in part) in this department of any number of the magazine, we will send THE NAUTILUS for two years, to any address or two addresses, he may designate.

To the writer of the most helpful success letter printed in six months, we will send $5.00 in money in addition to the subscription. Prize winners announced in number following publication of their letters. EDITORS.

Success Letter No. 542.

I have been a reader of *The Nautilus* ever since it was first published, when only a small sheet, and as the sheet developed into a magazine my thoughts have also developed, and if I were to write all the benefits and all the help I have received my letter would not be considered.

Up to within three years I was part owner in a business conducted by myself, so had very little thought concerning myself, as everything seemed to run right along every day in a satisfactory manner. But reverses came, and I awoke one morning to the realization that I was once more back to where I started some ten years previous. In other words I seemed to be at the very foot of the ladder, and there I stood for some few days.

I then and there made up my mind to *live* and *practice* New Thought, whereas I had only been *reading* it. I just affirmed and concentrated and laid my line for a position wherein I could earn my daily expenses as, being a self-supporting woman, that was my first aim.

Well, I secured the position after some hard efforts, as I was a stranger in a strange city. It was far from what I desired in the line of work, but it was a start. The environment was not agreeable, but with my New Thought and a smile I managed to get along.

I kept concentrating, and as I knew just where I wanted to locate, kept walking, in my spare moments, in that vicinity, and claiming my rights in that direction. Now, my dear friends, the progress was slow, and I often was a bit discouraged, but after retiring to my room and reading my *Nautilus* for a time, the tide of New Thought and courage would again come in with more force than ever before.

One day, during my lunch hour, I walked down in the direction of where I wanted to locate, and I met some one with whom I was acquainted, and the very first words spoken, after our greeting were: "Well, this is strange, as I was on my way to telephone to you regarding a position."

It proved to be just the identical spot where I had desired to locate, but after interviewing my prospective employer and going home to my room to think it all over, I was in doubt, and inclined to believe it was too responsible a position for me to accept. And yet, Oh! how bad I wanted it. I had until the following day in which to make a decision, and believe me friends, I spent a restless night and

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seemed no nearer my decision at daybreak. I got up and just made up my mind my New Thought would lead me aright and I *trusted.* Just as I was leaving my room, I looked about and my eyes wandered to a certain spot, and there was the *Nautilus* with the words on the front cover. It seemed as if they were illumined, they spoke to me so plainly: *"Do the thing and you shall have the Power."* I followed the suggestion and have been so grateful and thankful ever since as I am now happy, and do enjoy my work so much.

Success to *Nautilus* and all connected with the good work.—G. B. C.

Success Letter No. 543.

Three years ago I was down and out. But I came across some new literature on New Thought. I at once started to follow the rules and have purchased numerous books on the subject. Success has gradually been coming my way. By deep and silent concentration I have learned to use the powers which have been awakened within me. I have located a good body of mineral upon my own place.

I got my success by living the teaching of New Thought. Am going into the silence every day for fifteen minutes for a year. A shaft is to be sunk in three weeks. Have succeeded in getting the parties with capital. —M. GUSTAVE EKSTROM, Catawba, Wis.

THE PRIZE WINNER for September is J. H. A., who wrote success Letter No. 539. Will the winner write us where we shall send the two subscriptions?—M. G. B.

Horatio Dresser and Paul Ellsworth are so philosophical in their thinking, and so logical in the presentation of their thought that their articles are a real pleasure to read, even were they not so inspirational in character. Your editorials and Mr. Towne's are always the first pages read in our family, and we want to thank you, as a family, for the real help you have given us the last year. —MARY ANTINE, Galesburg, Ill.

I can't express in a few words all I owe to your teaching. To me it is a vital principle, a tangible force which gives value and color to each new day, and makes life a big, glorious privilege.—TILLA W. ROLFSON, Underwood, Minn.

I had the pleasure of seeing you last fall in Syracuse at the Wieting Opera House—and you were just as I knew you would be—and that is just about as big a compliment as I can pay you. My mother took THE NAUTILUS *long ago when it was in paper form—so you see we have known you for years. She is dead now, but my sisters and I will always be "New Thoughters."*—A FRIEND.



A DEPARTMENT OF
CONSULTATION AND SUGGESTION
CONDUCTED BY ELIZABETH TOWNE.

"Oh, wad some power the giftie give us,
To see oursel's as ithers see us;
It wad frae mony a blunder free us
And foolish notion."

In this department I (and sometimes William in my stead) reply to the 1001 *odds and ends of life problems and home interests which are presented to me, answers to which are not of general enough interest to make them suitable for the regular reading pages of Nautilus. Every reader is welcome to what advice and suggestion we can give. If you are in a hurry for your answer enclose with your query a stamped, self-addressed envelope with four cents extra in stamps and we will mail to you a copy of the dictated answer. Do not write subscription orders or other matter on the same sheet with Family Counsel matters. Observe these requirements strictly—if you can't obey me in these small requirements how shall you obey God and be blest?*—ELIZABETH TOWNE.

P. G.—My dear girl, your idea that you need to be loved is a wrong one. If your need were love you may rest assured you would have been given it. For we attract exactly what we need in this world, otherwise God is not good but evil. The fact is that you have always looked your loves in the mouth! You were eternally misunderstanding their love and demanding entirely too much of it. You turned the love to *constraint*, and you turned your own being to bitterness. Not until you have learned to live the full life by itself without resentment of the deeds or thoughts of individuals or the race—not until you have mastered your own being and allowed its sweetness to fill you, will you ever attract to yourself the real love you desire. Your own soul kept you from going to that man. The thing would not have turned out as you wanted nor as he wanted. You both labored under a misapprehension. Quit imagining that you are a heroine or a martyr because you didn't go. You simply followed the leadings of your own soul and *did as you chose.* There is no martyrdom in it. There is nothing but common sense and the following out of the line of least resistance. If you had given way to temptation at that particular time you would have stunted yourself and disappointed yourself and the man, too. As it is you will learn to express sweetness, and you will eventually realize the desires you hold. You are badly mistaken in thinking you would have been farther along if people had fed you on taffy than you are now, having been compelled to live on strong meat with plenty of spiritual exercise. You will come some time to realize that there is not a shadow of hard experience that could by any possibility be left out of your life without stunting you. That doesn't mean that you must keep on having hard experiences—

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but does mean that we have to pass through the region of hard experience before we can come into the quiet waters and the green pastures and the paths of blessedness. Of this you may rest assured—the things you have declared were impossible to you, the things you have declared were evils to you, are the very things you will have to learn are not only possible and good *but absolutely necessary* and beautiful and welcome. This is the way of life, and there is no other way.

T. E.—I judge from your letter that you are too much given to day-dreaming and that you do not PRACTICE your knowledge of New Thought enough. Faith alone without works will not get you anywhere.

If you would take up and put into practice my Four Lessons I think they would be of benefit to you. But, the mere reading of Lessons and books will accomplish little unless you get right down to business and put them into practice every day and every hour of your life. Take hold of the first thing that comes to hand in the way of work and make that a stepping stone to something better.

It seems still more important to me that you should have some active work in life that will occupy your attention and take up your energies so that you will not have time to meditate upon any of the unkind things that others may say about you. When a woman reaches your age and does not have a large family at home, some outside interests, something in the way of a hobby or fad, something that will really hold her attention, is almost indispensable to health and happiness. It does not matter whether it is civic improvement work, or settlement work, or charity work, or suffrage work, just so it engages the real interest and attention of the woman. When we engage in some larger work of this kind our perspective is restored, and we get a broader, kinder view of humanity as a whole, and the unkind things that others say about us have far less effect.

Look over the field and find a good cause to work for. Devote yourself to it conscientiously, dutifully. "Engage, and then the mind grows heated; begin and then the task will be completed—"as Göethe says. In other words, choose intelligently, work conscientiously, and efficiency and the joy of doing good work will follow. This is natural law: which is divine law. The chief end of man is to do intelligent work and his great reward is the joy that comes in doing it.

E. A. C.—I think the secret of your difficulty perhaps lies just where you say it does, viz., that you do not understand the boys as well as you do the girls. The best teachers I have known were those who ruled their pupils by arousing their personal liking for the teacher. If you can get at their point of view and take a real living interest in their problems you will then better understand how to approach them. As it is now, you are approaching them from your viewpoint, from the viewpoint of an adult, which often differs from the viewpoint of a child. And, as a consequence, you arouse their antagonism. In most cases the same result could probably be achieved by approaching them from an entirely different direction. A very practical book that would be of help to you, if you have not already read it, is "School Discipline," by William Chandler Bagley, price $1.25. It contains many incidents taken from life that help illustrate and make clear the meaning of the text. I think it is one of the best books published dealing with the psychology of school discipline. Whatever you do do not allow yourself to worry over the matter. Do not condemn yourself because you are not making a better showing. Your pupils will respond to your attitude. Unless you have confidence in yourself and in your methods you will not inspire confidence in them. Do the best you can in each situation that arises and then keep your mind free from thoughts of self-condemnation. By worrying over the matter you simply shut your mind off from receiving the inspirations that would show you the way out.

C. B.—In the first place I will suggest a book that I think will be of more assistance to you than any of the others you have had. That is "How to Develop Self-Confidence in Speech and Manner," by Grenville Kleiser. The price is $1.35. The one great thing you need to do is to keep your thoughts away from yourself when you are talking to others. Just concentrate upon what the other person is saying and *get interested* in his point of view. Just let yourself go. Before you know it you will find yourself becoming interested and you will have forgotten about yourself. Use will and persistency in directing your attention toward the other fellow and his conversation. By making it your business for a time to talk with everyone who comes in your way you will gradually form the habit of feeling at ease when you are talking to others. It is nothing but a foolish and baseless *fear* that makes you self-conscious. See answer to M. R. M.

A. F.—Read the article by Virginia Hart in the June, 1915, number of *Nautilus*. You will get some ideas from that about how to go about your problem. Do not limit yourself by saying that there is nothing else you can do but sewing. Read the *Ladies' Home Journal* each month (you can get it at your nearest library) and you will find various ways and means by which women have earned money at home. You might get a start by renting a little land in the country somewhere near a city at small cost, but of course it would take a *little* money to get a start. You could raise a few vegetables and keep poultry, and after a little while you could probably support yourself. But you would need a little money at the start. I do not see how you could accomplish this without the money, save through the co-operation of some friend or relative. My advice would be to put your best Good Will into your present work for the time being, holding in the mind the ideal which you hope to realize, and saving money for it.

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Circle of
Whole-World Healing

Conducted by THE EDITORS

Would you be at peace? Speak peace to the world.
Would you be healed? Speak health to the world.
Would you be loved? Speak love to the world.
Would you be successful? Speak success to the world.

For all the world is so closely akin that not one individual may realize his desire except all the world share it with him.

And every Good Word you send into the world is a silent mighty power, working for Peace, Health Love, Joy, Success to all the World—
Including Yourself.

Will you join all the readers and the editors of *The Nautilus* in daily thought of Whole World Healing? No membership fees or special duties, no joining of anything but a spiritual movement. The entire visible sign and direction of this Circle of Healing appears in this Column, in each number of *Nautilus. You join the Circle in Thought only. You are free to secede when and how you choose.*

No duties are attached and only one privilege, that of holding your own version of the thought expressed herewith, sending it out to all the world each night before you sleep, and as many times during the day as you think of it.

Each number of *Nautilus* carries in this column the thought to be dwelt upon until the next number appears.

The emolument of membership in this Circle is *The Cosmic Consciousness;*

Which includes Health, Happiness and Prosperity to every creature.—THE EDITOR.

KEY THOUGHT FOR DAILY MEDITATION

There is nothing but is related to us, nothing that does not interest us.

—Emerson.



Friends, the Wind Blows toward the new heaven on earth! We are all wafting that way. If you are not TOO BUSY you can see such indications all about you every day. And every paper and magazine you pick up contains little straws that show it. Here are a few the editor and some of our readers have culled while reading the daily papers and weekly reviews. We shall be glad to have our readers keep an eye out for other Straws that Show the Way the Clean Wind Blows, sending us any items that they may think suitable for this column of very brief mention.—E. T.

We believe the public does not fully realize the rapid growth of drugless healing in this country. In order to prepare a letter of this kind, we have been to considerable labor, time and expense, to get the real facts, and reliable statistics that could be depended upon. In every instance we have gone to headquarters, to men who are most competent to give the figures, and have tried to do justice to all. In presenting the following table of statistics we give the names of the particular forms of drugless healing, also the number of practitioners, and number of patients. These statistics are based on 1900 census, and we have estimated the increase, since 1900, at the rate of 10 to 20 per cent, so that at the present time we should have, in the United States, about 35,000 practitioners with over 30,000,000 patients or adherents to the drugless method of healing:

	Practitioners.	Patients.
Magnetic healing	10,000	3,000,000
Christian Science	5,000	4,000,000
Mental science	2,000	2,000,000
Osteopathy	5,000	3,000,000
Naturopath	2,000	3,000,000
Physical culture	2,000	3,000,000
Ophthalmology	1,500	862,500
Mechano Therapy	2,000	25,000
Chiropractic	1,500	287,500
Faith healing	100	150,000
Food scientists	100	200,000
Emmanuel healing	100	100,000
	31,300	19,625,000

Of the 15,963,965 families in the United States, there are 5,000,000 or nearly one-third of all the families, who practice some form of drugless healing.

We expect to play fair and be honest with the public, for we profess to be able to heal the sick. We are not afraid of competition with our brother physicians, and do not ask for protection, but for legal recognition. We claim the constitutional right of every American citizen to use any method that may help to heal the sick.—T. Z. MAGARRELL, in *Omaha (Neb.) World-Herald.*

According to tourists who have just arrived in America from the war zone, absolute prohibition went into effect throughout

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Germany the day war was declared. The Czar of Russia has closed up all of the vodka shops in the empire. France is enforcing the prohibition of absinthe, Lord Kitchener refuses to allow any liquors to be transported to the front and has warned the soldiers against drinking. Even in Norway the government, in order to conserve her grain resources, has closed all breweries and distilleries, and in Sweden all alcoholic drinking shops have been shut up.—*Exchange.*

Senator Pierre Comot, writing to the Paris Petit Journal, urges the sending to the Panama Exposition at San Francisco of representatives of the ruined cities of France, Rheims, Lille and Arras, and also of Liege and Louvain, in Belgium. "They could, on their return," he says, "tell their fellow citizens a marvelous story of that great city, which was destroyed ten years ago and has since reconquered a prosperity greater than ever. What an example! What encouragement! What hope!"—*Springfield Republican.*

The anti-vaccination movement is spreading rapidly. Last winter in Toledo the parents of 18,000 children refused to have them vaccinated and kept them out of school until they won their point.—*Helen S. Gray, 430 West 118th St., New York City.*

Nautilus News

(*Continued from Page 2.*)

own Paul Ellsworth on "Your Storage Battery"—which fits in beautifully with that question in our symposium: "Why Not Develop Your Other Resources?" His answer is so clear and logical, and so inspiring that you can hardly help putting it into practice.

Then we shall have the completion of Dr. Orison Swett Marden's fine study of "The Force Back of the Flesh."

Our Edwin Markham has been so busy having a good time at the exposition at San Francisco, and at the New Thought Congress, that he has neglected to send us any new poems. We are expecting some new ones very soon, and they ought to be better than any others he has ever written, if that could be possible!—how can he help writing finer still, after spending all this time at the exposition and vicinity.

Errata. In my Nautilus News for September I announced an article which has already been published!

"An Object Lesson in Mental Therapeutics," by Virginia Hart, telling exactly how a mother applied New Thought suggestion to heal her son of the habit of disorderliness and of a bad case of dandruff. You will find that article already printed in *Nautilus* for April, 1915. This announcement happened because Virginia Hart, the author, sent me two versions of that manuscript, and the first one was not destroyed when the second one was received. so it got located in another symposium, and Mildred discovered it when she read proof. I knew I had handled the manuscript before, but I supposed it was when I was arranging all the symposia for the time when William and I were to be in the west.

So you are that better off than if I hadn't made the mistake—for I am putting in another one of those splendid Virginia Hart articles instead, this one on "Worry versus the Heart's Desire."

The Wattles' book, "Financial Success Through New Thought," is so very good that I am enclosing a dollar for another copy for another son of mine who needs a boost on the success path.—FLORENCE MORSE KINGSLEY.

As I read your articles every month and enjoy them to the fullest I consider you and Ella Wheeler Wilcox two of the brainiest women in America, and walking nearer in the right path that nature intended for us.—ROSCOE LOGUE, Claude, Texas.

Money likes to do enjoyable things It comes along easy for good times and good things, but it drags like the mischief when wanted for mere painful utilities and commonplace needs.—RUBY ARCHER DOUD.

At present the NAUTILUS *magazine is my church and my Bible. I have saved about seven years' numbers, and whenever I get way down in the depths, feel all down and out, think nothing is worth while, and wish I had never been born, I go to my pile of old* NAUTILUS *magazines and pick out one at random, open it and at once find something that just fits my case.*—EVA B. CARLON, Earle, Ark.

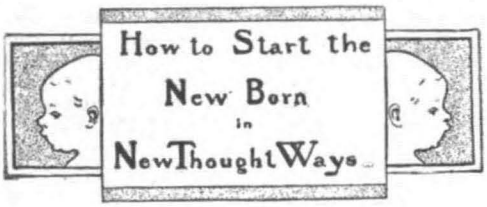
I am still sending my copy on to England and Mrs. Ticknor Edwardes writes that there is nothing like it in that country—that it is "the best New Thought magazine in the world." Well, I agree.—MRS. CORA LINN DANIELS, Franklin, Mass.

I have requested my publisher in London to send you, with my compliments, a copy of my new book, "To All the World (Except Germany)." Your fight, month by month, along these lines has been of great interest to me. And there are few people among your readers that could enjoy your interesting work along the brotherhood of man paths more than I have. And I hope this book will interest you.—ARTHUR E. STILWELL, Lloyd's Bank, 26 Ave., Opera, Paris, France.

I am intensely interested in THE NAUTILUS, *and know it is helpful. It gives me renewed courage and inspiration to work on, even at three-score and ten.*—MRS. JULIA CLAFLIN UPSON, 634 Hague Ave., St. Paul, Minn.

I know a woman in great trouble who said she never could have survived her difficulties had it not been for the hopeful encouragement she always found in NAUTILUS.—EVA EMERY DYE, Oregon City, Ore.

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INDIVIDUALITY.

By Daisy Gibson Butler.

THERE is seldom danger of an only child's individuality being ignored, unless it is purposely done, but when there are a number of children, the case is different. No matter how many in a family each one should be fitted for filling and enjoying the place he or she was by nature fitted to fill. Surely no parent would want a child when grown to have his hand read and be told (as truly happened) that it was a wonderfully gifted hand—one in a hundred thousand—but that from the beginning the parents had trained strictly and persistently against nature, so that success, probably never reached, would have to come if ever, many years later in life than was necessary. Of course nothing but ignorance or selfishness could cause such an occurrence.

There are certain habits and rules of conduct and living which it seems necessary to insist upon in all children in order for them to live in harmonious contact with others. These are mainly principles and rules of behavior; but most other training should be individual.

If one child wants to eat his candy, let him *eat* it, if one wants to *save* his, let him *keep* it, and see that it is not touched by the others or you will discourage his pleasure in possession. If one child likes Mother Goose, feed him on that. If another calls for *true* stories, give them to *him*. Age makes some difference in taste, but individual taste makes more. And do not compare the two or make fun of either.

Of course every girl should know *how* to do housework neatly and every boy should know a few outside chores that a man should be able to do properly, but let it stop there. Let the girl do gardening and the boy make cake and candy if he pleases. There is some call in nature for the preference. This is an age of specialization and no one can get to the top who does not work in the line he or she has natural talent for and enjoys.

Many a brilliant and happy future has been ruined by parents setting their hearts on a certain career for a child, for which it was wholly unfitted, or by setting their wills against the natural calling they saw in the child. Any work is honorable and any one an artist who performs it artistically. If you do nothing to develop the talent, at least do not check it. If given enough time alone with no restrictions, nature and child will see that the talent is not perverted, although your lack of help may retard it.

Find a good palm reader who reads your

(*Continued on Page 66.*)



A Cosy Corner Department where everybody chats and the Recording Angel sets down what she can find room for.

How I was Healed of a Strange Illness by New Thought:—

It was the strangest thing—nobody had ever heard of such a mysterious sort of malady—and my girl friends, and in fact everybody laughed and told me I was a halfway "spook." But it was no laughing matter.

I was spending the winter in the city with some dear friends, and at the same time taking a course of study, when one morning after having been out rather late the night before, I refused to wake up on being called at the usual hour. After using every effort to wake me, and finding me still entirely unresponsive, my girl chum, whose room I shared, called in her mother, whom I shall call Mrs. M. I slept on despite the united efforts of all the family to arouse me, and she finally phoned for my brother, a medical student. He came but was powerless as the rest to bring me out of the strange lethargy in which I was wrapt. A physician was called in. For more than an hour they worked, the physician and Mrs. M., and I have always felt that it was almost entirely due to her that I was finally brought back to consciousness. At any rate the doctor was not on the scene when I first clearly remember.

I was a very pale and pensive little girl for the next few days. Then one morning I took another "sleep," which Mrs. M. brought me out of after a few hours unassisted and with less difficulty.

After that, my medical brother and another medical man put their heads together and decided that I must go back to my home in the country, leave books alone, live in the open air, and try to control my nerves which they thought were much involved. So armed with a big bottle of building-up tonic and many wise admonitions, I went. I loved my country home, which had its own peculiar charm, and I was quite happy, but I missed the influence of my friend, Mrs. M., who seemed to be in touch with things that are out of reach of most people.

It was a year before I had any return of my trouble, then it came once, twice, many times. Sometimes I would lie whole days unconscious and without power to move or speak.

At last it became such a frequent and serious thing, and my whole system seemed so near collapse that my mother took me to a specialist, quite a noted one, and had a thorough examination made. He thought my trouble purely a case of "nerves," and said

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I must not read or study, but live out of doors, ride horseback, have a flower garden, take a tonic—oh, well, the same old story over again. The truth was plain as day, the doctor didn't have any idea what to do with me.

Then right to the front came my friend, Mrs. M. She knew that those doctors could never reach my trouble, that only *mental* treatment could save me. In the last year or two she had been studying New Thought, had helped and healed many and she felt and believed that she could help me. So she asked my mother to let her have me for a few months. She said I might be her daughter in the absence of her own daughter, who was at college in the North. My mother consented and I went.

Oh, that winter! Under the help she gave me I began to improve gradually, surely, marvelously. At first she gave me daily treatments, suggesting peace, poise, power, and all the things I most needed. Then, as I grew stronger, and more peaceful and poiseful she gave the treatments less frequently.

Mrs. M. and I would have long talks. She would read to me along New Thought lines, in which I fast became deeply interested, and gave me glimpses into the secret, higher places until gradually I was lifted out of my old nervous, selfish, self-centered self. I was possessed with a desire to conquer and be well, and I *believed* I could be, for I knew it was the *Truth* she was teaching me, and a better Truth then had ever come my way.

So when spring came and all the sweet, shy, budding things were springing into life, I felt so full of new life and new strength that this splendid friend of mine had instilled within me, that I knew I was healed as no mere doctor could ever have healed me. I knew now the priceless secret of helping myself and I felt rich in the knowledge. I was ready to go home, to face problems and to win out.

Five years have passed since that winter. I have had no return of the trouble that New Thought cured me of so entirely. I have been married several years and little William, my tiny blue-eyed, golden-haired baby boy, is already unconsciously following suggestions that I give him every day. Constantly I am seeing the rainbow tinted pathway to success, and greater things that those dear little never-idle feet must follow in. And never a doubt have I, so strong is my faith!

Mrs. M. is my true friend still, and this very year is sending me *The Nautilus*, which is such a joy coming every month, and bringing me ever its splendid soul-strengthening message of peace, happiness and success.—F. G. B.

A Living Demonstration of the Truth:—

On March 14 of last year it was my misfortune, or I should say my fortune, to meet with a serious accident in Washington, D. C., which sent me to one of the largest hospitals, suffering with contusion of the brain and a broken collarbone, from which a splinter entered into my throat. Two operations were required, which left me tubercular. My weight, on entering the hospital, was one hundred and sixty-five pounds. On leaving it was reduced to one hundred and twenty pounds, with a side issue of broken-down nerves, that left me so I did not care whether I lived or died. I was not fit for work and was stranded without one cent in my pockets. I had plenty of relatives and friends that were of the pessimist kind, who took delight in sending long-faced persons to pray for my soul, and from their predictions I should now be resting quietly at Oak Hill Cemetery.

On three successive nights in a vision, in a dream, a voice called loudly three times, "Albert! Albert! Albert! follow me." Next morning I called the nurse and told her I was going to get up and go home.

She said: "I guess not, without the doctor's orders."

I answered: "Doctor or no doctor, I have the permission of the most famous physician living today."

She looked at me in astonishment, and asked, "Who is it?"

"Christ," I answered. Needless to say I went home, but the voice continued to follow me. I did not advise anyone of my plans or my vision except my mother, who was residing in Chicago at the time. She wrote back: "Listen, and do what the voice requires. Have faith, courage and repeat at all times, 'I am the living demonstration of the Truth.'"

On August 1 I packed my raincoat, Gillett safety razor, suit of light underwear and handkerchiefs. My joy-killers all came around and threw their hands up in horror, exclaiming the voice I heard was created by a disordered brain, and that I should be put in the hospital for the insane. With all their howls my determination grew stronger, and at 4.30 a. m. I started with my pack on my shoulder, with my heart full of faith and success, and my lungs taking in deep breaths of God's pure air.

I walked the first day to Alexandria, Va., seven miles, and I got a good night's rest at a friend's house. I arose at 4 o'clock and walked twenty-five miles without feeling fatigue. I asked a farmer to allow me to sleep in his hay, and oh! what a sleep I had, with stars twinkling above me. I ate no meat whatever on my trip, and found it was a fast my body needed.

Finally, I struck the famous "Buffalo Gap" in the Blue Ridge mountains at night and passed through one night of terror (as my nerves were still unstrung and my faith was not as strong as at present), when I heard the catamount, wildcat, panther and wolves. The thought came, "Did I follow the voice to end this way?" The answer came, low and sweet, "Son, fear not, I am with you. Oh! thou of little faith." I got control of my nerves and laughed in pure enjoyment of my scare. It took me ten days to get through these mountains, and not a thing tried to harm me.

My throat was better, my lungs were easier, my faith, best of all, was growing stronger, and I was learning that God and Christ was Within me and not afar off.

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I saw wonderful and sad sights in these mountains. Mountaineers having six to ten in a family, living, eating and sleeping in one room, and, worst of all, intermarrying. These people are illiterate; cannot read or write. They do not know that there is a war in Europe, that Lincoln or McKinley were shot. They live worse than the brutes.

God! how it made my heart ache, my soul revolt. When I was given up by the best physicians as incurable, what must these poor, ignorant souls suffer for lack of education, and our churches begging for money to educate heathens and Chinese, who never will give up their idols. What I saw I cannot write, as it would not be published.

I cried out, "My Father, why?" The answer came, soft and low, "Son, this is thy field, plant your seed here; be one of these people; teach them the Truth, the recognition of the universal fatherland of God and the brotherhood of man. But not yet; follow me."

I soon got out of these mountains. My health was better, nerves were steady and no signs of tuberculosis; all this improvement without drugs. I arrived in Chicago after five weeks, and rested two weeks with my mother, when the voice again bade me to follow, and we left for New Haven, Conn., and, wonders of wonders, after walking three weeks and arriving at that city, my mother was awaiting me, having in the meantime removed to that city. She had no intention of it when I saw her last. In all of this trip I had no money whatever in my purse, but kept repeating, "I pour into you the bounty of God, my Father, who supplies all my wants." I never thought of my self as poor or needy, or considered how little I had, but how much.

Mine was a serious case in more ways than one, and I have been healed of many things. But the physical healing has paled into insignificance in the light of the consciousness of the Indwelling Christ.

A few years ago I left my studies for the ministry to engage in the reporting business, but my mind and heart was not satisfied with my work, and I believe that this was the way Christ, through the reading of *The Nautilus* magazine, was to show me the error of my ways.

It would be impossible to tell of all the changes in mind and body and affairs I have experienced since reading *The Nautilus*.—ALBERT E. LIPPHARD, 1104 Penna. Ave., S. E., Washington, D. C.

New Thought as an Eye-Opener:—

I have just been reading the splendid letters of Mary Rose and Elizabeth Sears in the December *Nautilus*, and they have inspired me to feel that I, too, must write to *The Nautilus* of my experiences with New Thought.

It has been nearly two years since a friend loaned me a copy of *Nautilus* and one of Elizabeth Towne's books. I read these publications with interest, for I had found the orthodox beliefs in which I was raised inadequate for the difficult life that had come to me. I was at that time in a very bad nervous condition and miserably unhappy, for I had been what was called very "unfortunate" and came pretty close to hating the world at times. It seemed to me that all the people whom I had ever loved and admired and trusted had proved unworthy except a very few who had never been tried out. Those few warm friends who were left I did not trust or value, because I had no doubt they would turn out like all the rest if put to the proof. I had also at this time not a few warm enemies, besides many acquaintances who stood aloof, and a number of the male portion of said acquaintances have since told me that they were afraid of me. I had a keen sense of humor and a nasty way of picking out the weaknesses of those around me and holding them up in a word picture that often caused a smile, but was not conducive to popularity. I was perfectly conscious of these enemies and, being a sensitive mortal, used often to lie awake o'nights worrying about them, and would walk around a block any time to avoid meeting one of their lowering countenances. Since there were at least thirty of them—computed in a pessimistic moment—I took a good deal of enforced exercise in those days, but it just seemed that I couldn't help noticing the failings of my neighbors and putting them in the most unflattering light possible.

Well, the first eye-opener that I got from reading these things was that I had brought my troubles upon myself—that they were the inevitable result of what was within me. Certain strong evil traits had attracted to me people of similar traits and the results had naturally been disastrous. My! how I hated to believe this! But a careful review of my past life showed me that it was undeniably true. Wherever one had failed in trust to me, I had previously failed in like manner either to that same one or to some other person. Indeed, I was struck with the completeness and promptness with which I reaped what I had sowed in every case. Others, I noticed, atoned vicariously or after long lapse of time, but swift payment in kind was always exacted of me.

Another eye-opener which I got at the same time, along a different line, but not of small importance, was in matters of health. I had always perforce been, as I considered, careful of my health, but after reading the "Solar Plexus" book and the "Yogi Science of Breath," and several other things in the same line I learned to make such changes in my diet, manner of living and exercising that I am now stronger and my nerves are under better control than ever before in my life. I may say that I was especially benefited by the substitution of a morning cold tub for the nightly hot bath that I had always been used to, and *which I think is one cause of weakness in so many women.* And I cannot say too much in regard to the effect that deep and regular breathing has had in promoting nerve control. Things which formerly threw me into a perfect shiver of nervous embarrassment I am now able to meet with composure by the simple expedient of controlling my breathing.

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It would take too much space to tell how my eyes have been opened in a business and financial way, though this is not one of the least of the good things that have come to me; but it is enough to say that these awakenings have enabled me to turn a different aspect towards my world, and the world has been quick to respond. Sometimes, indeed, the impulse to utter a caustic criticism still comes to me, but swift on its heels follows the recollection of some shortcoming of my own, equally open to remark, or of some atoning beauty in the other person. It is seldom now that I have to walk around a block, for most of my enemies are now friends—indeed, there are twenty friends now to one two years ago. I have learned the potency of a smile—have realized the value of being able to turn a pleasant face towards one who enters my office door in place of the look of abrupt interrogation that was my former greeting; and the results have been wonderful. Many pleasant, entertaining people stop and talk with me; and many troubled ones have an opportunity to explain their needs and have them attended to in a way that the busy head of the office could not possibly find time for. Indeed, there is no limit to the extent to which one who is thrown into daily contact with the public may render assistance and acquire warm friends by presenting a sympathetic aspect.—M. G.

A Woman's Life on an Oregon Ranch:—

At first it seemed as though part of myself went with Frank. Had it not been for the care of our thirty-acre fruit ranch and the problems that met me hourly each day, keeping my mind busy, I would have given up like Helen Wilmans, for I tell you for months the spot beside Frank's grave looked very inviting to me. But I have myself in hand now and am pressing onward to success.

Our ranch is all set to apple trees four years old. Our young trees all bore lightly last year. We expect a good crop from the whole orchard next year which will yield 3,000 to 3,500 boxes. We are going to sow clover between the trees and cross fences and keep about one hundred and fifty hogs. We have now forty-eight for a beginning and expect ten litters in the spring. I have over one hundred chickens, three horses, one cow, and I am raising a very dear little Jersey calf, five cats and a dog.

We make our own butter and churn in seven minutes two and three pounds at a churning. We do that twice a week and we eat it all. We had one cow three years. She gives great quantities of milk, but I always gave what cream we did not use ourselves to the neighbors, thinking she was not a good butter cow because, when I tried to churn, we worked for hours without any result. Finally a neighbor told me it all lay in the temperature of the cream; that I must get it so it was neither hot nor cold. Just tepid. I did so, and butter came in six minutes. Now it is such fun to churn, and such good butter, and we still have all the cream we can use.

I keep two women through the summer and have a great deal of extra help. I am getting along with one man now through the cold weather. It takes most of his time to feed and keep the animals clean, but he gets in a good many hours pruning. We have a third of the work done now. He is a very good man. He worked for us two years before Frank passed and he understands all about the water system of the place as well as irrigation, and a little of everything. Personally he is refined. His father is a doctor of dentistry in Chicago, and the man is a graduate of Illinois University. He left us some time ago but I got him back, as I could not endure some of the men who offer their services on ranches.

I have a little eight-year-old niece staying with me. She goes to school every day. She is in the B class, fourth grade. Our man plays the violin nicely and the piano a little and runs our Ford car. We take six magazines, three newspapers (two dailies), so we try to keep in touch with the world mentally. Of social life we have none. We work all day, read a little, and then are glad to go to bed. Still I am fairly content. I miss the good plays and lectures, but I am learning a great many things I never knew before—self-control, a broader sympathy and understanding of humanity (especially farmers' wives and widows). We are planning for a new six-room bungalow and a home next summer or soon, if the apple market proves right, and sometime in the future we hope to have a house in town so that Bessana, my niece, and I may spend my winter months there, where she can study music. I think she is going to excel in voice.

So you see we might easily be worse off. At first I felt helpless about taking hold of the business end of things and managing the men, but I have my courage in hand now, and I am beginning to like the life; the first blossoms, the little chicks and the little pigs are all so interesting. Then to manage well and make ends meet and improve your place is also interesting.—A WOMAN RANCHER.

An Actress' Experiences

(*Continued from Page 37.*)

ing food. And when under great mental strain, instead of flying to drink for stimulant, feed up! Like the reformed drunkard who rushed into a saloon and cried: "Give me a ham sandwich quick. I've just seen a man run over."

In conclusion, let me say, that at any convivial gatherings, far from being the death's head at the feast, I'm usually the life and soul of the party, with the high "spirits" that come from vibrant health. My voice is better than it ever was, and so is my husband's. Experience has taught us that even the smallest amount of liquor is detrimental to mind and

(*Continued on Page 52.*)

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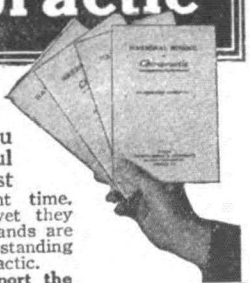
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An Actress' Experiences

(*Continued from Page 51.*)

body and we have not a good word to say for it in *any quantity, at any time, for anybody.*

FARMER GRISSOM'S NEW PERSPECTIVE: EFFICIENCY ON THE FARM

BY RUBY ARCHER DOUD

▽ ▽ ▽

"COME along with me, little one—just casual and easy like, so if Maw sees ye, she won't think it's anything special," said Mr. Grissom to me hurriedly, as he passed by from the kitchen garden, carrying a plowshare.

I laid my book down on the rustic seat of the honeysuckle arbor, and followed him, swinging my pink sunbonnet until it brushed the golden heads of the dandelions. "What's on your mind today?" I asked, with a sidelong appraisal of his stormy brows, as soon as we were out of earshot of the gentle little woman kneading bread near the kitchen window.

"Sore on the farm—that's what!" he exploded. "Look at this here plow—that blame fool Steve can think of some new blame foolishness every hour. He run this plow plumb into waterpipe, and I ground it only yesterday. He's just like all the rest of the hired hands. No matter what I pay 'em, I can't trust 'em even to run a plow after I've showed 'em." We had come to the workshop now, and Mr. Grissom was laboriously manipulating the grindstone—the fury of his remembered vexations growing hotter as his breath quickened. "Yesterday he lost two hayforks and scared one of my prize cows till she run into the barbed wire. So it goes. Failure—loss and disappointment at every turn. Nothing comes out right, and I'm just worried and worked to death. This farm's got to be a burden to me. I'm going to get rid of it and go to town."

"Does Maw Grissom want to go?" I guardedly inquired.

"I don't dare ask her—she's that fond of—all this. He waved his arm in a sweep toward the glowing landscape. Then he looked up with a quaint smile. "Out with it, honey! I just know you're going to show me how I don't think what I think at all. Come on—what's the answer? This here farm is lying right on my stomach like a double deal of buckwheat cakes. I've had too much farm. I'm sore on it."

(*Continued on Page 54.*)

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Synopsis of Course

1. Nine great laws that govern life.
2. What food is and its true purpose.
3. Digestion, assimilation and metabolism.
4. Chemistry of the body and the chemistry of food.
5. How wrong eating causes disease.
6. How foods establish health by removing causes of disease.
7. Scientific eating explained, sample menus.
8. Harmonious combinations of food tables.
9. How to select, combine and proportion your food according to age, sample menus.
10. How to select, combine and proportion your food according to occupation and season of year, sample menus.
11. Obesity, cause and cure, sample menus.
12. Emaciation, cause and cure, sample menus.
13. The business man—right and wrong ways of living, sample menus.
14. The new Vieno System of Food Measurement.
15. Food and morality.
16. Tea, coffee, liquor, tobacco, etc.
17. Superacidity, fermentation, gastric catarrh and ulcer, intestinal gas and auto-intoxication. Causes, sample menus.
18. Superacidity, fermentation, gastric catarrh and ulcer, intestinal gas and auto-intoxication. The remedy, sample menus.
19. What to eat and omit for all stomach and intestinal disorders. Ready reference lesson.
20. Intestinal congestion (constipation), cause and cure, sample menus for the four seasons of year.
21. Appendicitis—cause; sample menus.
22. Nervousness—cause and cure, sample menus.
23. Curative menus; for each season of year for manual laborer and sedentary worker.
24. Diagnosis simplified and made practical.

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If your stomach only had a window in it so that you could look in and see what happens down there after almost any meal, you would be amazed. **Many foods, harmless in themselves, when eaten in combination with other harmless foods produce a chemical reaction and literally explode.**

No wonder most people are below par physically most of the time—no wonder the average life of man is only 39 years when it should be three times as great.

Yet the improper combination of foods is only part of the great wrongs we do our systems. Few people know anything about selecting or proportioning their food. We try to run the human system on fuel as unfitted as mud, wet leaves, soggy wood and dynamite would be for a furnace.

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You can't do good work unless you feel full of "pep" and ginger. The best ideas, plans, and methods—the biggest business deals are put over when you are bubbling over with vitality. It is impossible to be really fit unless your food is scientifically chosen to supply the nutritive elements your mind and body demand. Man is made up of the sum total of what he eats. You can't add up to a very high state of efficiency if you don't know how to select your food, for the wrong foods counteract the good in right foods—and very often two right foods in combination make a wrong food. Eugene Christian has time and again turned sluggish, slow, unsuccessful men and women into very dynamos of success, achieving efficiency and greatly prolonged the lives of thousands by merely teaching them food values.

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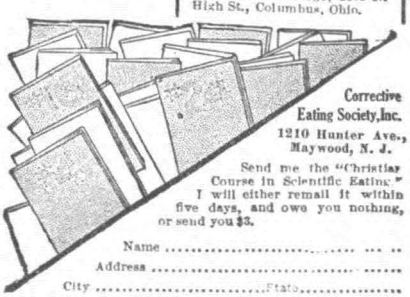
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"Your work on Scientific Eating is invaluable. It is with much pleasure that I recommend your course to prospective students everywhere."—Chas. A. Ittel, 1212 Termont Avenue, North Side, Pittsburgh, Pa.

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Farmer Grissom's New Perspective

(*Continued from Page 52.*)

"I don't wonder, Paw Grissom—the way your're running it!" I challenged. "You're trying to get something for nothing out of this farm. Do you think it hasn't any feelings at all?"

"There, that'll do—*no* fairy stories needed."

"That was just to get your attention—but you must know there's something in every thought. If you think unprofitably, how can you expect opulent results? If you call your men fools, does that incite them to wisdom? And if you keep your farm just barely supplied with equipment—out-of-date old things at that—this back-number grindstone, for instance, how can you expect your farm to look up and smile in your face and make you proud and happy?"

He stopped turning the reproached implement, and we sat down on a disabled cultivator, to discuss the affair. I could see that already the fixed look of exasperation was changing into one of bewilderment and faint hope.

"You mean I'd ought to get a new lay-out of machinery? It would cost like the dickens, and how do I know I'd ever make it back?"

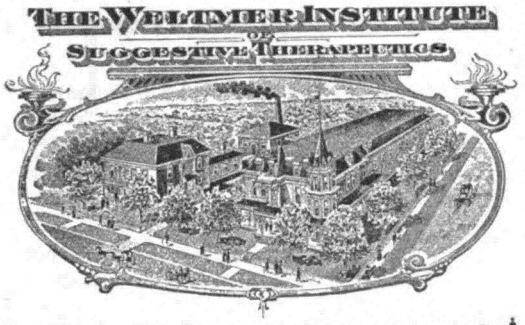
"Well, anyway, you'd have the interest and stimulus of a fresh venture. You would get a chance to do something big and active with machinery, and you could accomplish more alone than you could with ten times the workmen you hire. This farm is for your pleasure as much as for your profit. If it's a burden, that proves you are not through with it. When you have brought it to perfection—when there isn't a single thing you can think of to do to make it fulfill your dreams of what a home farm should be, then if you wish, part with it. Then it will have ministered to you as it should."

"I reckon I could—spend—the money," he cogitated, laying his hat an the ground, and wiping his forehead slowly.

"Money likes to be kept moving. It's the open hand that receives. And don't let it make you feel poorer when you spend it. Feel that you're using it—same as you do stones in a wall. It's still yours, only helping you in another form. You would be adding to your farm's value by getting the right kind of outfit. I can see," and I glanced about the littered array of work-souvenirs in every state of dilapidation, "that old accumu-

(*Continued on Page 56.*)

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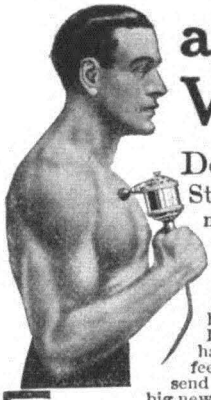
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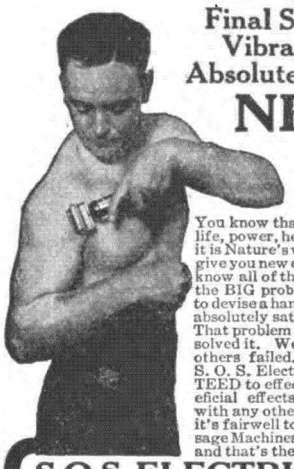
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Farmer Grissom's New Perspective

(*Continued from Page 54.*)

lations are hard to move. But, you know," I added briskly, smiling up at him, "it's a lot of fun to get rid of old stuff and start fresh. If you'd just clear all this old—junk—off the farm, you'd think of something different as soon as there was a vacuum."

"Gal, gal, you'll bankrupt me yet. I bet you'd want me to get a tool grinder instead of that *pesky* grindstone?" He hit the despised thing deftly was a flying spike.

"Paw Grissom, you guessed it! Wouldn't it look gay? Why, you'd have real fun sharpening up the tools then! You see, you like the farm better already. You really know, down in your heart, that one place is as good as another for a man to prove genius in. Fancy a city office cluttered up like this—with its own kind of rubbish—wouldn't you hate, it, too?" I had him there. He blinked rapidly. "Old habits are the things you hate. Change them, right where you are."

"I—wonder—if I could. I never thought of that—just blamed it all on the place." His eyes were very gentle now, as they wandered from the hill pasture to the apple orchard, over the corrals and fields, over the low-eaved cottage, where the blue smoke-swirl of Maw's baking fire drifted.

"Ease up the friction, Paw Grissom. Find new ways of using your brains—you're too smart a man to be happy half-used. You've got to have sentimental profits as well as commercial ones—everybody has to that finds the real secret of happy work. So put your mind on this matter of equipping yourself right. Spend the money to do things well. It will be a good investment in just the experience. Sometimes it's thrifty to be extravagant."

"By golly, you've got hold of the right end of it! The cheap way is sure the dear way on this farm. It's the old ways that are wearing on me. My—wouldn't a bunch of new machinery be a dandy team-mate for your uncle? Hey?" and he slapped his knees, chuckling. "What else would your little highness suggest for a starter?" he quizzed ironically.

"Oh, you know well enough what you ought to have, Paw Grissom," I fenced, cudgeling my memory for some of the mechanical wonders I had seen at fairs and exhibits. "Of course, the real up-to-date

(*Continued on Page 58.*)

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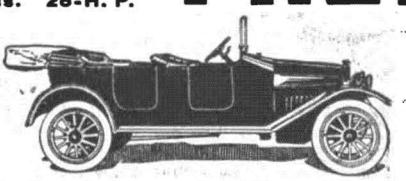


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Farmer Grissom's New Perspective

(*Continued from Page 56.*)

plows—and harrows—and seeders—and—er—stump-pullers and feed-mills and hay-binders and balers—everything a farmer needs to help him play the game."

"Haw, haw!" roared Mr. Grissom. "That'll hold me for a while. Let's go up to the house and spring this on Maw." Then his boisterous mood grew sober. "She's been wondering about me lately, I know—though she's too brave to out with it. I reckon I'm some trial to her, honey."

"Indeed you're not—she don't let you be!" I saucily averred. "She just enjoys you when she can, and forgets you when she can't—as all husbands deserve!"

"Much you know about it!" he grunted.

"The best thing about Maw Grissom, I think, is the way she gets along with what she's got and makes no fuss. She has fun all the time, too. If she doesn't get a chance to do just what she'd like, why, she likes what she does. And that's a pretty good way to get ready for better things."

"You ain't hitting at me, or nothing, be you?" he pretended to glower at me.

"No, Paw Grissom—I'm too lazy to go 'round the bush any. When I don't like your ways—because they're hard on you, I mean—I don't hesitate to give you a broadside."

"God love your little hot temper! Don't I know it?"

Then we were enfolded with the delicious fragrance of fresh bread and pies, and we fairly ran into the cozy kitchen.

"Maw, Maw," shouted he boyishly. "What do you think I've concluded to do? Take you and the midget here up to the city to watch me buy new farm machinery!" He threw his hat to the nail over the door and gave the rosy sweet face a sounding kiss. "What do ye think of that?" His manner was an instigation as well as a revelry.

"Oh, how we'll love to!" she responded, while I saw her breast heave with a long sigh. Courage and good cheer were always the outward signs of this dear woman, but I guessed what that deep breath meant in the way of relief at the glimpse of Paw's new interest. "You'll do much better with machinery than with men," she encouraged brightly, as we two began to set the table, and Paw settled down in the big chair by the window. "What all be ye going to have?"

"You tell, little one," he suggested, with a

(*Continued on Page 60.*)

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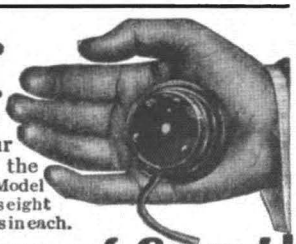
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Success Forces

(*Continued from Page 20.*)

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The next article in this series will be "The Force of Prayer."

Four Steps to Success

(*Continued from Page 24.*)

work, when your mind seems to be tiring. Don't change too frequently, for it requires a few minutes to readjust the attention every time you change its direction; but don't stick to one line of effort longer than you can work at high efficiency. If you pursue this method of always putting your whole interest and enthusiasm into what you are doing, you will find your capacity for long continued and concentrated effort will increase.

Farmer Grissom's New Perspective

(*Continued from Page 58.*)

long mischievous look at me, as Maw reached into the china closet.

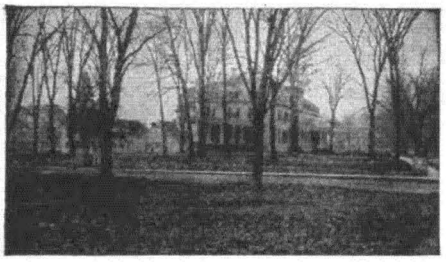
This time I was not quite so startled. I gave him quite a list, in my most scientific manner, and wound up with, "And you must have a silo, and a milker, and a road-drag—and—a—gasoline engine!"

"Ain't she as bright as a dollar-mark, Maw? Can you add anything to that shopping list?"

"Could you—Paw, I really would like—" she paused with a big golden-brown pie in mid-air. "I would dearly love to have an incubator!"

"You would? Bless your heart!" and Paw went for her with such a stride that she set the pie down in a hurry.

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(Continued on Page 66.)

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(*Continued from Page 62.*)

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(*Continued from Page 48.*)

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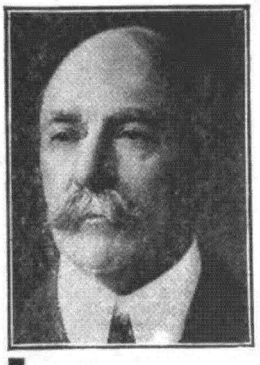
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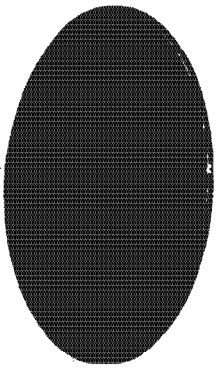
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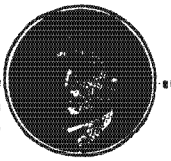
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